

Namo tassa bhagavato arahato sammāsambuddhassa

# Majjhimanikāyo

## Mūlapaṇṇāsapāḷi

### 1. Mūlapariyāyavaggo

#### 1. Mūlapariyāyasuttaṃ

1. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā ukkaṭṭhāyaṃ viharati subhagavane sālārājamūle. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “sabbadhammāmūlapariyāyaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

2. “Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto – pathaviṃ [paṭhaviṃ (sī. syā. kaṃ. pī.)] pathavito sañjānāti; pathaviṃ pathavito saññatvā pathaviṃ maññati, pathaviyā maññati, pathavito maññati, pathaviṃ meti maññati, pathaviṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Āpaṃ āpato sañjānāti; āpaṃ āpato saññatvā āpaṃ maññati, āpasmiṃ maññati, āpato maññati, āpaṃ meti maññati, āpaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Tejaṃ tejato sañjānāti; tejaṃ tejato saññatvā tejaṃ maññati, tejasmiṃ maññati, tejato maññati, tejaṃ meti maññati, tejaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Vāyaṃ vāyato sañjānāti; vāyaṃ vāyato saññatvā vāyaṃ maññati, vāyasmiṃ maññati, vāyato maññati, vāyaṃ meti maññati, vāyaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

3. “Bhūte bhūtato sañjānāti; bhūte bhūtato saññatvā bhūte maññati, bhūtesu maññati, bhūtato maññati, bhūte meti maññati, bhūte abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Deve devato sañjānāti; deve devato saññatvā deve maññati, devesu maññati, devato maññati, deve meti maññati, deve abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Pajāpatiṃ pajāpatito sañjānāti; pajāpatiṃ pajāpatito saññatvā pajāpatiṃ maññati, pajāpatismiṃ maññati, pajāpatito maññati, pajāpatiṃ meti maññati, pajāpatiṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Brahmaṃ brahmato sañjānāti; brahmaṃ brahmato saññatvā brahmaṃ maññati, brahmasmiṃ maññati, brahmato maññati, brahmaṃ meti maññati, brahmaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Ābhassare ābhassarato sañjānāti; ābhassare ābhassarato saññatvā ābhassare maññati, ābhassaresu maññati, ābhassarato maññati, ābhassare meti maññati, ābhassare abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Subhakiṇḥe subhakiṇḥato sañjānāti; subhakiṇḥe subhakiṇḥato saññatvā subhakiṇḥe maññati, subhakiṇḥesu maññati, subhakiṇḥato maññati, subhakiṇḥe meti maññati, subhakiṇḥe abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ ti vadāmi.

“Vehapphale vehapphalato sañjānāti; vehapphale vehapphalato saññatvā vehapphale maññati, vehapphalesu maññati, vehapphalato maññati, vehapphale meti maññati, vehapphale abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ ti vadāmi.

“Abhibhuṃ abhibhūto sañjānāti; abhibhuṃ abhibhūto saññatvā abhibhuṃ maññati, abhibhusmiṃ maññati, abhibhūto maññati, abhibhuṃ meti maññati, abhibhuṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ ti vadāmi.

4. “Ākāsānañcāyatanam ākāsānañcāyatanato sañjānāti; ākāsānañcāyatanam ākāsānañcāyatanato saññatvā ākāsānañcāyatanam maññati, ākāsānañcāyatanasmim maññati, ākāsānañcāyatanato maññati, ākāsānañcāyatanam meti maññati, ākāsānañcāyatanam abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ ti vadāmi.

“Viññānañcāyatanam viññānañcāyatanato sañjānāti; viññānañcāyatanam viññānañcāyatanato saññatvā viññānañcāyatanam maññati, viññānañcāyatanasmim maññati, viññānañcāyatanato maññati, viññānañcāyatanam meti maññati, viññānañcāyatanam abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ ti vadāmi.

“Ākiñcaññāyatanam ākiñcaññāyatanato sañjānāti; ākiñcaññāyatanam ākiñcaññāyatanato saññatvā ākiñcaññāyatanam maññati, ākiñcaññāyatanasmim maññati, ākiñcaññāyatanato maññati, ākiñcaññāyatanam meti maññati, ākiñcaññāyatanam abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ ti vadāmi.

“Nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato sañjānāti; nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato saññatvā nevasaññānāsaññāyatanam maññati, nevasaññānāsaññāyatanasmim maññati, nevasaññānāsaññāyatanato maññati, nevasaññānāsaññāyatanam meti maññati, nevasaññānāsaññāyatanam abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ ti vadāmi.

5. “Diṭṭham diṭṭhato sañjānāti; diṭṭham diṭṭhato saññatvā diṭṭham maññati, diṭṭhasmiṃ maññati, diṭṭhato maññati, diṭṭham meti maññati, diṭṭham abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ ti vadāmi.

“Sutaṃ sutato sañjānāti; sutaṃ sutato saññatvā sutaṃ maññati, sutasmim maññati, sutato maññati, sutaṃ meti maññati, sutaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ ti vadāmi.

“Mutam mutato sañjānāti; mutam mutato saññatvā mutam maññati, mutasmim maññati, mutato maññati, mutam meti maññati, mutam abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ ti vadāmi.

“Viññātam viññātato sañjānāti; viññātam viññātato saññatvā viññātam maññati, viññātasmiṃ maññati, viññātato maññati, viññātam meti maññati, viññātam abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ ti vadāmi.

6. “Ekattam ekattato sañjānāti; ekattam ekattato saññatvā ekattam maññati, ekattasmim maññati, ekattato maññati, ekattam meti maññati, ekattam abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ ti vadāmi.

“Nānattam nānattato sañjānāti; nānattam nānattato saññatvā nānattam maññati, nānattasmim

maññati, nānattato maññati, nānattaṃ meti maññati, nānattaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ ti vadāmi.

“Sabbam sabbato sañjānāti; sabbam sabbato saññatvā sabbam maññati, sabbasmim maññati, sabbato maññati, sabbam meti maññati, sabbam abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ ti vadāmi.

“Nibbānaṃ nibbānato sañjānāti; nibbānaṃ nibbānato saññatvā nibbānaṃ maññati, nibbānasmim maññati, nibbānato maññati, nibbānaṃ meti maññati, nibbānaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ ti vadāmi.

Puthujjanavasena paṭhamanayabhūmiparicchedo niṭṭhito.

7. “Yopi so, bhikkhave, bhikkhu sekkho [sekho (sī. syā. kaṃ. pī.)] appattamānaso anuttaraṃ yogakkhemaṃ patthayamāno viharati, sopi pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya [abhiññatvā (ka.)] pathaviṃ mā maññi [vā maññati], pathaviyā mā maññi, pathavito mā maññi, pathaviṃ meti mā maññi, pathaviṃ mābhinandi [vā abhinandati (sī.)] tīkā oloketabbā]. Taṃ kissa hetu? ‘Pariññeyyaṃ tassā’ ti vadāmi.

“Āpaṃ...pe... tejaṃ... vāyaṃ... bhūte... deve... pajāpatiṃ... brahmaṃ... ābhassare... subhakiṇhe... vehapphale... abhibhuṃ... ākāsānañcāyatanaṃ... viññānañcāyatanaṃ... ākiñcaññāyatanaṃ... nevasaññānāsaññāyatanaṃ... diṭṭhaṃ... sutam... mutam... viññātam... ekattaṃ... nānattaṃ... sabbam... nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ mā maññi, nibbānasmim mā maññi, nibbānato mā maññi, nibbānaṃ meti mā maññi, nibbānaṃ mābhinandi. Taṃ kissa hetu? ‘Pariññeyyaṃ tassā’ ti vadāmi.

Sekkhavasena [satthāravasena (sī.), satthuvaseṇa (syā. ka.)] dutiyanayabhūmiparicchedo niṭṭhito.

8. “Yopi so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto, sopi pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati. Taṃ kissa hetu? ‘Pariññātaṃ tassā’ ti vadāmi.

“Āpaṃ...pe... tejaṃ... vāyaṃ... bhūte... deve... pajāpatiṃ... brahmaṃ... ābhassare... subhakiṇhe... vehapphale... abhibhuṃ... ākāsānañcāyatanaṃ... viññānañcāyatanaṃ... ākiñcaññāyatanaṃ... nevasaññānāsaññāyatanaṃ... diṭṭhaṃ... sutam... mutam... viññātam... ekattaṃ... nānattaṃ... sabbam... nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmim na maññati, nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati. Taṃ kissa hetu? ‘Pariññātaṃ tassā’ ti vadāmi.

Khīṇāsavavasena tatiyanayabhūmiparicchedo niṭṭhito.

9. “Yopi so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto, sopi pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati. Taṃ kissa hetu? Khayā rāgassa, vītarāgattā.

“Āpaṃ...pe... tejaṃ... vāyaṃ... bhūte... deve... pajāpatiṃ... brahmaṃ... ābhassare... subhakiṇhe... vehapphale... abhibhuṃ... ākāsānañcāyatanaṃ... viññānañcāyatanaṃ... ākiñcaññāyatanaṃ ... nevasaññānāsaññāyatanaṃ ... diṭṭhaṃ... sutam... mutam... viññātam... ekattaṃ... nānattaṃ... sabbam... nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya

nibbānaṃ na maññati, nibbānasmim̃ na maññati, nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati. Taṃ kissa hetu? Khayā rāgassa, vītarāgattā.

Khīṇāsavavasena catutthanayabhūmiparicchedo niṭṭhito.

10. “Yopi so, bhikkhave, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasattho parikkhīṇabhavasamyojano sammadaññā vimutto, sopi pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati. Taṃ kissa hetu? Khayā dosassa, vītadosattā.

“Āpaṃ...pe... tejaṃ... vāyaṃ... bhūte... deve... pajāpatiṃ... brahmaṃ... ābhassare... subhakiṇhe... vehapphale... abhibhuṃ... ākāsaṇācāyatanaṃ... viññāṇācāyatanaṃ... ākiñcaññāyatanaṃ... nevasaññānāsaññāyatanaṃ... diṭṭhaṃ... suttaṃ... mutaṃ... viññātaṃ... ekattaṃ... nānattaṃ... sabbaṃ... nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmim̃ na maññati, nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati. Taṃ kissa hetu? Khayā dosassa, vītadosattā.

Khīṇāsavavasena pañcamaṇayabhūmiparicchedo niṭṭhito.

11. “Yopi so, bhikkhave, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasattho parikkhīṇabhavasamyojano sammadaññā vimutto, sopi pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati. Taṃ kissa hetu? Khayā mohassa, vītamohattā.

“Āpaṃ...pe... tejaṃ... vāyaṃ... bhūte... deve... pajāpatiṃ... brahmaṃ... ābhassare... subhakiṇhe... vehapphale... abhibhuṃ... ākāsaṇācāyatanaṃ... viññāṇācāyatanaṃ... ākiñcaññāyatanaṃ... nevasaññānāsaññāyatanaṃ... diṭṭhaṃ... suttaṃ... mutaṃ... viññātaṃ... ekattaṃ... nānattaṃ... sabbaṃ... nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmim̃ na maññati, nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati. Taṃ kissa hetu? Khayā mohassa, vītamohattā.

Khīṇāsavavasena chaṭṭhanayabhūmiparicchedo niṭṭhito.

12. “Tathāgatopi, bhikkhave, arahaṃ sammāsambuddho pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati. Taṃ kissa hetu? ‘Pariññātantaṃ tathāgatassā’ti vadāmi.

“Āpaṃ...pe... tejaṃ... vāyaṃ... bhūte... deve... pajāpatiṃ... brahmaṃ... ābhassare... subhakiṇhe... vehapphale... abhibhuṃ... ākāsaṇācāyatanaṃ... viññāṇācāyatanaṃ... ākiñcaññāyatanaṃ... nevasaññānāsaññāyatanaṃ... diṭṭhaṃ... suttaṃ... mutaṃ... viññātaṃ... ekattaṃ... nānattaṃ... sabbaṃ... nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmim̃ na maññati, nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati. Taṃ kissa hetu? ‘Pariññātantaṃ tathāgatassā’ti vadāmi.

Tathāgatavasena sattamaṇayabhūmiparicchedo niṭṭhito.

13. “Tathāgatopi, bhikkhave, arahaṃ sammāsambuddho pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati. Taṃ kissa hetu? ‘Nandī [nandi (sī. syā.)] dukkhassa mūla’nti – iti veditvā ‘bhavā jāti bhūtassa jarāmaraṇa’nti. Tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

“Āpaṃ ...pe... tejaṃ... vāyaṃ... bhūte... deve... pajāpatiṃ... brahmaṃ... ābhassare... subhakiṇhe... vehapphale... abhibbuṃ... ākāsaṇāñcāyatanaṃ... viññāṇāñcāyatanaṃ... ākiñcaññāyatanaṃ... nevaṣaṇñāsaṇñāyatanaṃ... diṭṭhaṃ... suttaṃ... mutaṃ... viññātaṃ... ekattaṃ... nānattaṃ... sabbaṃ... nibbānaṃ nibbānato abhiññāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānaṃ na maññati, nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati. Taṃ kissa hetu? ‘Nandī dukkhassa mūla’nti – iti viditvā ‘bhavā jāti bhūtassa jarāmaraṇa’nti. Tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi’ti.

Tathāgatavasena aṭṭhamanayabhūmiparicchedo niṭṭhito.

Idamavoca bhagavā. Na te bhikkhū [na attamanā tebhikkhū (syā.), te bhikkhū (pī. ka.)] bhagavato bhāsitaṃ abhinanduntī.

Mūlapariyāyasuttaṃ niṭṭhitaṃ paṭhamaṃ.

## 2. Sabbāsavasuttaṃ

14. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadvoca – “sabbāsavasamaṃvarapariyāyaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadvoca –

15. “Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato no apassato. Kiñca, bhikkhave, jānato kiñca passato āsavānaṃ khayaṃ vadāmi? Yoniso ca manasikāraṃ ayoniso ca manasikāraṃ. Ayoniso, bhikkhave, manasikaroto anuppannā ceva āsavā uppajjanti, uppannā ca āsavā pavaḍḍhanti; yoniso ca kho, bhikkhave, manasikaroto anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.

16. “Atthi, bhikkhave, āsavā dassanā pahātabbā, atthi āsavā saṃvarā pahātabbā, atthi āsavā paṭisevanā pahātabbā, atthi āsavā adhivāsanā pahātabbā, atthi āsavā parivajjanā pahātabbā, atthi āsavā vinodanā pahātabbā, atthi āsavā bhāvanā pahātabbā.

## Dassanā pahātabbāsavā

17. “Katame ca, bhikkhave, āsavā dassanā pahātabbā? Idha, bhikkhave, assutavā puthujjano – ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto – manasikaraṇīye dhamme nappajānāti, amanasikaraṇīye dhamme nappajānāti. So manasikaraṇīye dhamme appajānanto amanasikaraṇīye dhamme appajānanto, ye dhammā na manasikaraṇīyā, te dhamme manasi karoti, ye dhammā manasikaraṇīyā te dhamme na manasi karoti.

“Katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati; anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati; anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati – ime dhammā na manasikaraṇīyā ye dhamme manasi karoti.

“Katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme na manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati; anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati; anuppanno vā avijjāsavo na uppajjati,

uppanno vā avijjāsavo pahīyati – ime dhammā manasikaraṇīyā ye dhamme na manasi karoti.

“Tassa amanasikaraṇīyānaṃ dhammānaṃ manasikārā manasikaraṇīyānaṃ dhammānaṃ amanasikārā anuppannā ceva āsavā uppajjanti uppannā ca āsavā pavaḍḍhanti.

18. “So evaṃ ayoniso manasi karoti – ‘ahosiṃ nu kho ahaṃ atītamaddhānaṃ? Na nu kho ahosiṃ atītamaddhānaṃ? Kiṃ nu kho ahosiṃ atītamaddhānaṃ? Kathaṃ nu kho ahosiṃ atītamaddhānaṃ? Kiṃ hutvā kiṃ ahosiṃ nu kho ahaṃ atītamaddhānaṃ? Bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ? Na nu kho bhavissāmi anāgatamaddhānaṃ? Kiṃ nu kho bhavissāmi anāgatamaddhānaṃ? Kathaṃ nu kho bhavissāmi anāgatamaddhānaṃ? Kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ? Etarahi vā paccuppannamaddhānaṃ [paccuppannamaddhānaṃ ārabba (syā.)] ajjhattaṃ kathaṃkathī hoti – ‘ahaṃ nu khosmi? No nu khosmi? Kiṃ nu khosmi? Kathaṃ nu khosmi? Ayaṃ nu kho satto kuto āgato? So kuhiṃ gāmī bhavissatī’ ti?

19. “Tassa evaṃ ayoniso manasikaroto channaṃ diṭṭhīnaṃ aññatarā diṭṭhi uppajjati. ‘Atthi me attā’ ti vā assa [vāssa (sī. syā. pī.)] saccato thetato diṭṭhi uppajjati; ‘natthi me attā’ ti vā assa saccato thetato diṭṭhi uppajjati; ‘attanāva attānaṃ sañjānāmī’ ti vā assa saccato thetato diṭṭhi uppajjati; ‘attanāva anattānaṃ sañjānāmī’ ti vā assa saccato thetato diṭṭhi uppajjati; ‘anattanāva attānaṃ sañjānāmī’ ti vā assa saccato thetato diṭṭhi uppajjati; atha vā panassa evaṃ diṭṭhi hoti – ‘yo me ayaṃ attā vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti so kho pana me ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassatī’ ti. Idaṃ vuccati, bhikkhave, diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ. Diṭṭhisamyojanasamyojutto, bhikkhave, assutavā puthujjano na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; ‘na parimuccati dukkhasmā’ ti vadāmi.

20. “Sutavā ca kho, bhikkhave, ariyasāvako – ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto – manasikaraṇīye dhamme pajānāti amanasikaraṇīye dhamme pajānāti. So manasikaraṇīye dhamme pajānanto amanasikaraṇīye dhamme pajānanto ye dhammā na manasikaraṇīyā te dhamme na manasi karoti, ye dhammā manasikaraṇīyā te dhamme manasi karoti.

“Katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme na manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati; anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati; anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati – ime dhammā na manasikaraṇīyā, ye dhamme na manasi karoti.

“Katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati; anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati; anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati – ime dhammā manasikaraṇīyā ye dhamme manasi karoti.

“Tassa amanasikaraṇīyānaṃ dhammānaṃ amanasikārā manasikaraṇīyānaṃ dhammānaṃ manasikārā anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.

21. “So ‘idaṃ dukkha’nti yoniso manasi karoti, ‘ayaṃ dukkhasamudayo’nti yoniso manasi karoti, ‘ayaṃ dukkhanirodho’nti yoniso manasi karoti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’nti yoniso manasi karoti. Tassa evaṃ yoniso manasikaroto tīṇi samyojanāni pahīyanti – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso. Ime vuccanti, bhikkhave, āsavā dassanā pahātabbā.

### Samvarā pahātabbāsavā

22. “Katame ca, bhikkhave, āsavā saṃvarā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cakkhundriyasamvarasamvuto viharati. Yañhissa, bhikkhave, cakkhundriyasamvaram asaṃvutassa viharato uppajjeyyumuṃ āsavā vighātapariḷāhā, cakkhundriyasamvaram saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti. Paṭisaṅkhā yoniso sotindriyasamvarasamvuto viharati...pe... ghānindriyasamvarasamvuto viharati...pe... jivhindriyasamvarasamvuto viharati...pe... kāyindriyasamvarasamvuto viharati...pe... manindriyasamvarasamvuto viharati. Yañhissa, bhikkhave, manindriyasamvaram asaṃvutassa viharato uppajjeyyumuṃ āsavā vighātapariḷāhā, manindriyasamvaram saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

“Yañhissa, bhikkhave, samvaram asaṃvutassa viharato uppajjeyyumuṃ āsavā vighātapariḷāhā, samvaram saṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā saṃvarā pahātabbā.

### Paṭisevanā pahātabbāsavā

23. “Katame ca, bhikkhave, āsavā paṭisevanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cīvaram paṭisevati – ‘yāvadeva sītassa paṭighātāya, uñhassa paṭighātāya, ḍaṃsamakasavātātapasarīmsapa- [siriṃsapa (sī. syā. pī.)] samphassānaṃ paṭighātāya, yāvadeva hirikopīnappaṭicchādanattham’.

“Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati – ‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇaṅca vedanaṃ paṭihaṅkhāmi navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjātā ca phāsuvihāro ca’ [cāti (sī.)].

“Paṭisaṅkhā yoniso senāsanam paṭisevati – ‘yāvadeva sītassa paṭighātāya, uñhassa paṭighātāya, ḍaṃsamakasavātātapasarīmsapasamphassānaṃ paṭighātāya, yāvadeva utuparissayavinodanapaṭisallānārāmattham’.

“Paṭisaṅkhā yoniso gilānappaccayabhesajjaparikkhāram paṭisevati – ‘yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya, abyāpajjhaparamatāya’ [abyāpajjhaparamatāya (sī. syā. pī.), abyāpajjhaparamatāya (ka.)].

“Yañhissa, bhikkhave, appaṭisevato uppajjeyyumuṃ āsavā vighātapariḷāhā, paṭisevato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā paṭisevanā pahātabbā.

### Adhivāsanaṃ pahātabbāsavā

24. “Katame ca, bhikkhave, āsavā adhivāsanaṃ pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uñhassa, jighacchāya pipāsāya. Ḍaṃsamakasavātātapasarīmsapasamphassānaṃ, duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ [tippānaṃ (sī. syā. pī.)] kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ adhivāsakajātiko hoti.

“Yañhissa, bhikkhave, anadhivāsayaṭo uppajjeyyumuṃ āsavā vighātapariḷāhā, adhivāsayaṭo evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā adhivāsanaṃ pahātabbā.

### Parivajjanaṃ pahātabbāsavā

25. “Katame ca, bhikkhave, āsavā parivajjanaṃ pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso caṇḍam hatthim parivajjeti, caṇḍam assam parivajjeti, caṇḍam goṇam parivajjeti, caṇḍam

kukkuraṃ parivajjeti, ahiṃ khāṇuṃ kaṅṅakāṭṭhānaṃ sobbhaṃ papātaṃ candanikaṃ oḷigallaṃ. Yathārūpe anāsane nisinnaṃ yathārūpe agocare carantaṃ yathārūpe pāpake mitte bhajantaṃ viññū sabrahmacārī pāpakesu ṭhānesu okappeyyuṃ, so tañca anāsanaṃ tañca agocaraṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti.

“Yañhissa, bhikkhave, aparivajjayato uppajjeyyūṃ āsavā vighātapariḷāhā, parivajjayato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā parivajjanā pahātabbā.

### Vinodanā pahātabbāsavā

26. “Katame ca, bhikkhave, āsavā vinodanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti, uppannaṃ byāpādavittakkaṃ...pe... uppannaṃ vihiṃsāvittakkaṃ...pe... uppannapanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti.

“Yañhissa, bhikkhave, avinodayato uppajjeyyūṃ āsavā vighātapariḷāhā, vinodayato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā vinodanā pahātabbā.

### Bhāvanā pahātabbāsavā

27. “Katame ca, bhikkhave, āsavā bhāvanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ; paṭisaṅkhā yoniso dhammavicayasambojjhaṅgaṃ bhāveti...pe... vīriyasambojjhaṅgaṃ bhāveti... pītisambojjhaṅgaṃ bhāveti... passaddhisambojjhaṅgaṃ bhāveti... samādhisambojjhaṅgaṃ bhāveti... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

“Yañhissa, bhikkhave, abhāvayato uppajjeyyūṃ āsavā vighātapariḷāhā, bhāvayato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā bhāvanā pahātabbā.

28. “Yato kho, bhikkhave, bhikkhuno ye āsavā dassanā pahātabbā te dassanā pahīnā honti, ye āsavā saṃvarā pahātabbā te saṃvarā pahīnā honti, ye āsavā paṭisevanā pahātabbā te paṭisevanā pahīnā honti, ye āsavā adhvāsanaṃ pahātabbā te adhvāsanaṃ pahīnā honti, ye āsavā parivajjanā pahātabbā te parivajjanā pahīnā honti, ye āsavā vinodanā pahātabbā te vinodanā pahīnā honti, ye āsavā bhāvanā pahātabbā te bhāvanā pahīnā honti; ayaṃ vuccati, bhikkhave – ‘bhikkhu sabbāsavaṃsaṃvarasaṃvuto viharati, acchecchi [acchejji (ka.)] taṅhaṃ, vivattayi [vāvattayi (sī. pī.)] saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā’”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Sabbāsavasuttaṃ niṭṭhitaṃ dutiyaṃ.

### 3. Dhammadāyādasuttaṃ

29. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

“Dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā. Atthi me tumhesu anukampā – ‘kinti me sāvakā dhammadāyādā bhaveyyuṃ, no āmisadāyādā’ti. Tumhe ca me, bhikkhave, āmisadāyādā bhaveyyātha no dhammadāyādā, tumhepi tena ādiyā [ādissā (sī. syā. pī.)] bhaveyyātha – ‘āmisadāyādā satthusāvakā viharanti, no dhammadāyādā’ti; ahampi tena ādiyo bhaveyyaṃ – ‘āmisadāyādā



satthusāvakā viharanti, no dhammadāyādā'ti. Tumhe ca me, bhikkhave, dhammadāyādā bhaveyyātha, no āmisadāyādā, tumhepi tena na ādiyā bhaveyyātha – ‘dhammadāyādā satthusāvakā viharanti, no āmisadāyādā'ti; ahampi tena na ādiyo bhaveyyaṃ – ‘dhammadāyādā satthusāvakā viharanti, no āmisadāyādā'ti. Tasmātiha me, bhikkhave, dhammadāyādā bhavatha, mā āmisadāyādā. Atthi me tumhesu anukampā – ‘kinti me sāvakā dhammadāyādā bhaveyyuṃ, no āmisadāyādā'ti.

**30.** “‘Idhāhaṃ, bhikkhave, bhuttāvī assaṃ pavārito paripuṇṇo pariyosito suhito yāvadattho; siyā ca me piṇḍapāto atirekadhammo chaḍḍanīyadhammo [chaḍḍiyadhammo (sī. syā. pī.)]. Atha dve bhikkhū āgaccheyyuṃ jighacchādubbalya- [jighacchādubbalya (sī. pī.)] paretā. Tyāhaṃ evaṃ vadeyyaṃ – ‘ahaṃ khomhi, bhikkhave, bhuttāvī pavārito paripuṇṇo pariyosito suhito yāvadattho; atthi ca me ayaṃ piṇḍapāto atirekadhammo chaḍḍanīyadhammo. Sace ākaṅkhatha, bhuñjatha, no ce tumhe bhuñjissatha [sace tumhe na bhuñjissatha (sī. syā. pī.)], idānāhaṃ appaharite vā chaḍḍessāmi, appāṇake vā uduke opilāpessāmi'ti. Tatrekassa bhikkhuno evamassa – ‘bhagavā kho bhuttāvī pavārito paripuṇṇo pariyosito suhito yāvadattho; atthi cāyaṃ bhagavato piṇḍapāto atirekadhammo chaḍḍanīyadhammo. Sace mayaṃ na bhuñjissāma, idāni bhagavā appaharite vā chaḍḍessati, appāṇake vā uduke opilāpessati'. Vuttaṃ kho panetaṃ bhagavatā – ‘dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā'ti. Āmisaññataram kho panetaṃ, yadidaṃ piṇḍapāto. Yaṃnūnāhaṃ imaṃ piṇḍapātaṃ abhuñjitvā imināva jighacchādubbalyena evaṃ imaṃ rattindivaṃ [rattindivaṃ (ka.)] vītināmeyya'nti. So taṃ piṇḍapātaṃ abhuñjitvā teneva jighacchādubbalyena evaṃ taṃ rattindivaṃ vītināmeyya. Atha dutiyassa bhikkhuno evamassa – ‘bhagavā kho bhuttāvī pavārito paripuṇṇo pariyosito suhito yāvadattho; atthi cāyaṃ bhagavato piṇḍapāto atirekadhammo chaḍḍanīyadhammo. Sace mayaṃ na bhuñjissāma, idāni bhagavā appaharite vā chaḍḍessati, appāṇake vā uduke opilāpessati. Yaṃnūnāhaṃ imaṃ piṇḍapātaṃ bhuñjitvā jighacchādubbalyaṃ paṭivinodetvā [paṭivinodetvā (sī. syā. pī.)] evaṃ imaṃ rattindivaṃ vītināmeyya'nti. So taṃ piṇḍapātaṃ bhuñjitvā jighacchādubbalyaṃ paṭivinodetvā evaṃ taṃ rattindivaṃ vītināmeyya. Kiñcāpi so, bhikkhave, bhikkhu taṃ piṇḍapātaṃ bhuñjitvā jighacchādubbalyaṃ paṭivinodetvā evaṃ taṃ rattindivaṃ vītināmeyya, atha kho asuyeva me purimo bhikkhu pujjataro ca pāsaṃsataro ca. Taṃ kissa hetu? Tañhi tassa, bhikkhave, bhikkhuno dīgharattaṃ appicchatāya santuṭṭhiyā sallekāya subharatāya vīriyārambhāya saṃvattissati. Tasmātiha me, bhikkhave, dhammadāyādā bhavatha, mā āmisadāyādā. Atthi me tumhesu anukampā – ‘kinti me sāvakā dhammadāyādā bhaveyyuṃ, no āmisadāyādā'ti.

Idamavoca bhagavā. Idam vatvāna [vatvā (sī. pī.) evamīdisesu ṭhānesu] sugato utṭhāyāsanā vihāraṃ pāvīsi.

**31.** Tatra kho āyasmā sārīputto acirapakkantassa bhagavato bhikkhū āmantesi – “āvuso bhikkhave'ti. “Āvuso'ti kho te bhikkhū āyasmato sārīputtassa paccassosuṃ. Āyasmā sārīputto etadavoca –

“Kittāvatā nu kho, āvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti, kittāvatā ca pana satthu pavivittassa viharato sāvakā vivekamanusikkhanti'ti? “Dūratopi kho mayaṃ, āvuso, āgacchāma āyasmato sārīputtassa santike etassa bhāsītassa atthamaññātuṃ. Sādhū vatāyasmantaṃyeva sārīputtaṃ paṭibhātu etassa bhāsītassa attho; āyasmato sārīputtassa sutvā bhikkhū dhāressanti'ti. “Tena hāvuso, suñātha, sādhukaṃ manasi karotha, bhāsissāmi'ti. “Evamāvuso'ti kho te bhikkhū āyasmato sārīputtassa paccassosuṃ. Āyasmā sārīputto etadavoca –

“Kittāvatā nu kho, āvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti? Idhāvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti, yesaṅca dhammānaṃ satthā pahānamāha, te ca dhamme nappajahanti, bāhulikā [bāhulikā (syā.)] ca hontī, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā. Tatrāvuso, therā bhikkhū tīhi ṭhānehi gārayhā bhavanti. ‘Satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti'ti – iminā paṭhamena ṭhānena therā bhikkhū gārayhā bhavanti. ‘Yesaṅca dhammānaṃ satthā pahānamāha te ca dhamme nappajahanti'ti – iminā dutiyena ṭhānena therā bhikkhū gārayhā bhavanti. ‘Bāhulikā ca, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā'ti –

iminā tatiyena ṭhānena therā bhikkhū gārayhā bhavanti. Therā, āvuso, bhikkhū imehi tīhi ṭhānehi gārayhā bhavanti. Tatrāvuso, majjhimā bhikkhū...pe... navā bhikkhū tīhi ṭhānehi gārayhā bhavanti. ‘Satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti’ ti – iminā paṭhamena ṭhānena navā bhikkhū gārayhā bhavanti. ‘Yesañca dhammānaṃ satthā pahānamāha te ca dhamme nappajahanti’ ti – iminā dutiyena ṭhānena navā bhikkhū gārayhā bhavanti. ‘Bāhulikā ca honti, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā’ ti – iminā tatiyena ṭhānena navā bhikkhū gārayhā bhavanti. Navā, āvuso, bhikkhū imehi tīhi ṭhānehi gārayhā bhavanti. Ettāvatā kho, āvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti.

**32.** “Kittāvatā ca, panāvuso, satthu pavivittassa viharato sāvakā vivekamanusikkhanti? Idhāvuso, satthu pavivittassa viharato sāvakā vivekamanusikkhanti – yesañca dhammānaṃ satthā pahānamāha te ca dhamme pajahanti; na ca bāhulikā honti, na sāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā. Tatrāvuso, therā bhikkhū tīhi ṭhānehi pāsaṃsā bhavanti. ‘Satthu pavivittassa viharato sāvakā vivekamanusikkhanti’ ti – iminā paṭhamena ṭhānena therā bhikkhū pāsaṃsā bhavanti. ‘Yesañca dhammānaṃ satthā pahānamāha te ca dhamme pajahanti’ ti – iminā dutiyena ṭhānena therā bhikkhū pāsaṃsā bhavanti. ‘Na ca bāhulikā, na sāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā’ ti – iminā tatiyena ṭhānena therā bhikkhū pāsaṃsā bhavanti. Therā, āvuso, bhikkhū imehi tīhi ṭhānehi pāsaṃsā bhavanti. Tatrāvuso, majjhimā bhikkhū...pe... navā bhikkhū tīhi ṭhānehi pāsaṃsā bhavanti. ‘Satthu pavivittassa viharato sāvakā vivekamanusikkhanti’ ti – iminā paṭhamena ṭhānena navā bhikkhū pāsaṃsā bhavanti. ‘Yesañca dhammānaṃ satthā pahānamāha te ca dhamme pajahanti’ ti – iminā dutiyena ṭhānena navā bhikkhū pāsaṃsā bhavanti. ‘Na ca bāhulikā, na sāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā’ ti – iminā tatiyena ṭhānena navā bhikkhū pāsaṃsā bhavanti. Navā, āvuso, bhikkhū imehi tīhi ṭhānehi pāsaṃsā bhavanti. Ettāvatā kho, āvuso, satthu pavivittassa viharato sāvakā vivekamanusikkhanti.

**33.** “Tatrāvuso, lobho ca pāpako doso ca pāpako. Lobhassa ca pahānāya dosassa ca pahānāya atthi majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamā ca sā, āvuso, majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ [seyyathidaṃ (sī. syā. pī.)] – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī. Ayaṃ kho sā, āvuso, majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

“Tatrāvuso, kodho ca pāpako upanāho ca pāpako...pe... makkho ca pāpako paḷāso ca pāpako, issā ca pāpikā macchereñca pāpakaṃ, māyā ca pāpikā sātheyyañca pāpakaṃ, thambho ca pāpako sārambho ca pāpako, māno ca pāpako atimāno ca pāpako, mado ca pāpako pamādo ca pāpako. Madassa ca pahānāya pamādassa ca pahānāya atthi majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamā ca sā, āvuso, majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī. Ayaṃ kho sā, āvuso, majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati” ti.

Idamavocāyasmā sārīputto. Attamanā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinandunti.

Dhammadāyādasuttaṃ niṭṭhitaṃ tatiyaṃ.

#### 4. Bhayabheravasuttaṃ

**34.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavatā saddhiṃ

sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ [sārāṇīyaṃ (sī. syā. pī.)] vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca – ‘‘yeme, bho gotama, kulaputtā bhavantaṃ gotamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, bhavaṃ tesaṃ gotamo pubbaṅgamo, bhavaṃ tesaṃ gotamo bahukāro, bhavaṃ tesaṃ gotamo samādapetā [samādāpetā (?)]; bhoto ca pana gotamassa sā janatā diṭṭhānugatiṃ āpajjati’’ti. ‘‘Evametaṃ, brāhmaṇa, evametaṃ, brāhmaṇa! Ye te, brāhmaṇa, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, ahaṃ tesaṃ pubbaṅgamo, ahaṃ tesaṃ bahukāro, ahaṃ tesaṃ samādapetā; mama ca pana sā janatā diṭṭhānugatiṃ āpajjati’’ti. ‘‘Durabhisambhavāni hi kho, bho gotama, araṇṇavanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramaṃ ekatte, haranti maññe mano vanāni samādhim alabhamānassa bhikkhuno’’ti. ‘‘Evametaṃ, brāhmaṇa, evametaṃ, brāhmaṇa! Durabhisambhavāni hi kho, brāhmaṇa, araṇṇavanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramaṃ ekatte, haranti maññe mano vanāni samādhim alabhamānassa bhikkhuno’’ti.

**35.** ‘‘Mayhampi kho, brāhmaṇa, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi – ‘durabhisambhavāni hi kho araṇṇavanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramaṃ ekatte, haranti maññe mano vanāni samādhim alabhamānassa bhikkhuno’’ti. Tassa mayhaṃ brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā aparisuddhakāyakammantā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, aparisuddhakāyakammantasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti. Na kho panāhaṃ aparisuddhakāyakammanto araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; parisuddhakāyakammantohamasmi. Ye hi vo ariyā parisuddhakāyakammantā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’’ti. Etamahaṃ, brāhmaṇa, parisuddhakāyakammataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya.

**36.** ‘‘Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā aparisuddhacīkammantā...pe... aparisuddhamanokammantā ...pe... aparisuddhājīvā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, aparisuddhājīvasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti. Na kho panāhaṃ aparisuddhājīvo araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; parisuddhājīvohamasmi. Ye hi vo ariyā parisuddhājīvā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’’ti. Etamahaṃ, brāhmaṇa, parisuddhājīvataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya.

**37.** ‘‘Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā abhijjhālū kāmesu tibbasārāgā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, abhijjhālūkāmesutibbasārāgasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti. Na kho panāhaṃ abhijjhālu kāmesu tibbasārāgo araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; anabhijjhālūhamasmi. Ye hi vo ariyā anabhijjhālū araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, tesamahaṃ aññataro’’ti. Etamahaṃ, brāhmaṇa, anabhijjhālutaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya.

**38.** ‘‘Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā byāpannacittā paduṭṭhamanasaṅkappā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, byāpannacittapaduṭṭhamanasaṅkappasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti. Na kho panāhaṃ byāpannacitto paduṭṭhamanasaṅkappo araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; mettacittohamasmi. Ye hi vo ariyā mettacittā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’’ti. Etamahaṃ, brāhmaṇa, mettacittataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya.

**39.** ‘‘Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā thīnamiddhapiyutṭhitā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, thīnamiddhapiyutṭhānasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ

avhāyanti. Na kho panāhaṃ thīnamiddhapariyuṭṭhito araññavanapatthāni pantāni senāsanāni paṭisevāmi; vīgatasthīnamiddhohamasmi. Ye hi vo ariyā vīgatasthīnamiddhā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, vīgatasthīnamiddhatam attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

40. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā uddhata avūpasantacittā araññavanapatthāni pantāni senāsanāni paṭisevanti, uddhataavūpasantacittasandosahetu have te bhonto samaṇabrāhmaṇā akusalam bhayabheravaṃ avhāyanti. Na kho panāhaṃ uddhato avūpasantacitto araññavanapatthāni pantāni senāsanāni paṭisevāmi; vūpasantacittohamasmi. Ye hi vo ariyā vūpasantacittā araññavanapatthāni pantāni senāsanāni paṭisevanti, tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, vūpasantacittatam attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

41. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā kaṅkhī vicikicchī araññavanapatthāni pantāni senāsanāni paṭisevanti, kaṅkhivicikicchisandosahetu have te bhonto samaṇabrāhmaṇā akusalam bhayabheravaṃ avhāyanti. Na kho panāhaṃ kaṅkhī vicikicchī araññavanapatthāni pantāni senāsanāni paṭisevāmi; tiṇṇavicikicchohamasmi. Ye hi vo ariyā tiṇṇavicikicchā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, tiṇṇavicikicchitam attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

42. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā attukkaṃsakā paravambhī araññavanapatthāni pantāni senāsanāni paṭisevanti, attukkaṃsanaparavambhanasandosahetu have te bhonto samaṇabrāhmaṇā akusalam bhayabheravaṃ avhāyanti. Na kho panāhaṃ attukkaṃsakā paravambhī araññavanapatthāni pantāni senāsanāni paṭisevāmi; anattukkaṃsakā aparavambhīhamasmi. Ye hi vo ariyā anattukkaṃsakā aparavambhī araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, anattukkaṃsakatam aparavambhitam attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

43. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā chambhī bhīrukajātikā araññavanapatthāni pantāni senāsanāni paṭisevanti, chambhibhīrukajātikasandosahetu have te bhonto samaṇabrāhmaṇā akusalam bhayabheravaṃ avhāyanti. Na kho panāhaṃ chambhī bhīrukajātiko araññavanapatthāni pantāni senāsanāni paṭisevāmi; vīgatalomahaṃsohamasmi. Ye hi vo ariyā vīgatalomahaṃsā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, vīgatalomahaṃsatam attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

44. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā lābhasakkārasilokaṃ nikāmayamānā araññavanapatthāni pantāni senāsanāni paṭisevanti, lābhasakkārasilokanikāmana [nikāmayamāna (sī. syā.)] sandosahetu have te bhonto samaṇabrāhmaṇā akusalam bhayabheravaṃ avhāyanti. Na kho panāhaṃ lābhasakkārasilokaṃ nikāmayamāno araññavanapatthāni pantāni senāsanāni paṭisevāmi; appicchohamasmi. Ye hi vo ariyā appicchā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, appicchitam attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

45. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā kusīta hīnavīriyā araññavanapatthāni pantāni senāsanāni paṭisevanti, kusītahīnavīriyasandosahetu have te bhonto samaṇabrāhmaṇā akusalam bhayabheravaṃ avhāyanti. Na kho panāhaṃ kusīto hīnavīriyo araññavanapatthāni pantāni senāsanāni paṭisevāmi; āradhāvīriyohamasmi. Ye hi vo ariyā āradhāvīriyā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, āradhāvīriyatam attani sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya.

46. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā muṭṭhassatī asampajānā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, muṭṭhassatiasampajānasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti. Na kho paṇāhaṃ muṭṭhassati asampajāno araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; upaṭṭhitassatihamasmi. Ye hi vo ariyā upaṭṭhitassatī araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti. Etamahaṃ, brāhmaṇa, upaṭṭhitassatitaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya.

47. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā asamāhitā vibbhantacittā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, asamāhitavibbhantacittasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti. Na kho paṇāhaṃ asamāhito vibbhantacitto araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; samādhisampannohamasmi. Ye hi vo ariyā samādhisampannā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti. Etamahaṃ, brāhmaṇa, samādhisampadaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya.

48. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā duppañña eḷamūgā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, duppañña eḷamūgasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti. Na kho paṇāhaṃ duppañño eḷamūgo araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; paññāsampannohamasmi. Ye hi vo ariyā paññāsampannā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti. Etamahaṃ, brāhmaṇa, paññāsampadaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya.

Soḷasapariyāyaṃ niṭṭhitaṃ.

49. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘yaṃnūnāhaṃ yā tā rattiyō abhiññātā abhilakkhitā – cātuddasī pañcadasī aṭṭhamī ca pakkhassa – tathārūpāsu rattīsu yāni tāni ārāmacetiyaṇi vanacetiyaṇi rukkhacetiyaṇi bhimsanakāni salomahaṃsāni tathārūpesu senāsanesu vihareyyaṃ appeva nāmāhaṃ bhayabheravaṃ passeyya’nti. So kho ahaṃ, brāhmaṇa, aparena samayena yā tā rattiyō abhiññātā abhilakkhitā – cātuddasī pañcadasī aṭṭhamī ca pakkhassa – tathārūpāsu rattīsu yāni tāni ārāmacetiyaṇi vanacetiyaṇi rukkhacetiyaṇi bhimsanakāni salomahaṃsāni tathārūpesu senāsanesu viharāmi. Tattha ca me, brāhmaṇa, viharato mago vā āgacchati, moro vā kaṭṭhaṃ pātetī, vāto vā paṇṇakasaṭaṃ [paṇṇasaṭaṃ (sī. pī.)] ereti; tassa mayhaṃ brāhmaṇa etadahosi [tassa mayhaṃ evaṃ hotī (sī. syā.)] – ‘etaṃ nūna taṃ bhayabheravaṃ āgacchati’ti. Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘kiṃ nu kho ahaṃ aññadattu bhayapaṭīkaṅkhī [bhayapāṭīkaṅkhī (sī.)] viharāmi? Yaṃnūnāhaṃ yathābhūtaṃ yathābhūtassa [yathābhūtassa yathābhūtassa (sī. syā.)] me taṃ bhayabheravaṃ āgacchati, tathābhūtaṃ tathābhūtova [yathābhūto yathābhūtova (sī. syā.)] taṃ bhayabheravaṃ paṭivineyya’nti. Tassa mayhaṃ, brāhmaṇa, caṅkamantassa taṃ bhayabheravaṃ āgacchati. So kho ahaṃ, brāhmaṇa, neva tāva tiṭṭhāmi na nisīdāmi na nipajjāmi, yāva caṅkamantova taṃ bhayabheravaṃ paṭivinemi. Tassa mayhaṃ, brāhmaṇa, ṭhitassa taṃ bhayabheravaṃ āgacchati. So kho ahaṃ, brāhmaṇa, neva tāva caṅkamāmi na nisīdāmi na nipajjāmi. Yāva ṭhitova taṃ bhayabheravaṃ paṭivinemi. Tassa mayhaṃ, brāhmaṇa, nisinnassa taṃ bhayabheravaṃ āgacchati. So kho ahaṃ, brāhmaṇa, neva tāva nipajjāmi na tiṭṭhāmi na caṅkamāmi, yāva nisinnova taṃ bhayabheravaṃ paṭivinemi. Tassa mayhaṃ, brāhmaṇa, nipannassa taṃ bhayabheravaṃ āgacchati. So kho ahaṃ, brāhmaṇa, neva tāva nisīdāmi na tiṭṭhāmi na caṅkamāmi, yāva nipannova taṃ bhayabheravaṃ paṭivinemi.

50. “Santi kho pana, brāhmaṇa, eke samaṇabrāhmaṇā rattiyeva samānaṃ divāti sañjānanti, divāyeva samānaṃ rattīti sañjānanti. Idamahaṃ tesam samaṇabrāhmaṇānaṃ sammohaviharasmim vadāmi. Ahaṃ kho pana, brāhmaṇa, rattiyeva samānaṃ rattīti sañjānāmi, divāyeva samānaṃ divāti sañjānāmi. Yaṃ kho taṃ, brāhmaṇa, sammā vadamāno vadeyya – ‘asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’nti, mameva taṃ sammā vadamāno vadeyya – ‘asammohadhammo satto loke uppanno bahujanahitāya

bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna'nti.

**51.** “Āraddhaṃ kho pana me, brāhmaṇa, vīriyaṃ ahosi asallīnaṃ, upaṭṭhitā sati asammutṭhā [appammuṭṭhā (syā.)], passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ. So kho ahaṃ, brāhmaṇa, vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja vihāsim. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsim. Pītiyā ca virāgā upekkhako ca vihāsim, sato ca sampajāno sukhañca kāyena paṭisaṃvedesim; yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja vihāsim. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati parīsuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsim.

**52.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim. So anekavihitam pubbenivāsaṃ anussarāmi, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussarāmi. Ayaṃ kho me, brāhmaṇa, rattiyā paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

**53.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā; te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā; te kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi. Ayaṃ kho me, brāhmaṇa, rattiyā majjhime yāme dutiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

**54.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesim. So ‘idaṃ dukkha’nti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim. ‘Ime āsavā’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim. Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha. Vimuttasmiṃ vimuttamiti ñāṇam ahosi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsim. Ayaṃ kho me, brāhmaṇa, rattiyā pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

**55.** “Siyā kho pana te, brāhmaṇa, evamassa – ‘ajjāpi nūna samaṇo gotamo avītarāgo avītadoso

avītamoho, tasmā araññavanapatthāni pantāni senāsanāni paṭisevatī’ ti. Na kho panetaṃ, brāhmaṇa, evaṃ datṭhabbaṃ. Dve kho ahaṃ, brāhmaṇa, atthavase sampassamāno araññavanapatthāni pantāni senāsanāni paṭisevāmi – attano ca diṭṭhadhammasukhavihāraṃ sampassamāno, pacchimañca janataṃ anukampamāno’ ti.

**56.** “Anukampitarūpā vatāyaṃ bhotā gotamena pacchimā janatā, yathā taṃ arahatā sammāsambuddhena. Abhikkantaṃ, bho gotama! Abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – ‘cakkhumanto rūpāni dakkhantī’ ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gata’ nti.

Bhayabheravasuttaṃ niṭṭhitaṃ catutthaṃ.

### 5. Anaṅgaṇasuttaṃ

**57.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho āyasmā sārīputto bhikkhū āmantesi – “āvuso, bhikkhave” ti. “Āvuso” ti kho te bhikkhū āyasmato sārīputtassa paccassosun. Āyasmā sārīputto etadavoca –

“Cattārome, āvuso, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idhāvuso, ekacco puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇa’ nti yathābhūtaṃ nappajānāti. Idha panāvuso, ekacco puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇa’ nti yathābhūtaṃ pajānāti. Idhāvuso, ekacco puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇa’ nti yathābhūtaṃ nappajānāti. Idha panāvuso, ekacco puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇa’ nti yathābhūtaṃ pajānāti. Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇa’ nti yathābhūtaṃ nappajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃyeva sataṃ hīnapuriso akkhāyati. Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇa’ nti yathābhūtaṃ pajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃyeva sataṃ seṭṭhapuriso akkhāyati. Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇa’ nti yathābhūtaṃ nappajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃyeva sataṃ hīnapuriso akkhāyati. Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇa’ nti yathābhūtaṃ pajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃyeva sataṃ seṭṭhapuriso akkhāyati’ ti.

**58.** Evaṃ vutte, āyasmā mahāmoggallāno āyasmantaṃ sārīputtaṃ etadavoca –

“Ko nu kho, āvuso sārīputta, hetu ko paccayo yenimesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃyeva sataṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati? Ko panāvuso sārīputta, hetu ko paccayo yenimesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃyeva sataṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati’ ti?”

**59.** “Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇa’ nti yathābhūtaṃ nappajānāti, tassettaṃ pāṭikaṅkhaṃ – na chandaṃ janessati na vāyamissati na vīriyaṃ ārabhissati tassaṅgaṇassa pahānāya; so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacitto kālaṃ karissati. Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā rajena ca malena ca pariyonaddhā. Tameṇaṃ sāmikā na ceva paribhuñjeyyūṃ na ca pariyodapeyyūṃ [pariyodapeyyūṃ (?)], rajāpathe ca naṃ nikkhipeyyūṃ. Evañhi sā, āvuso, kaṃsapāti aparena samayena saṃkiliṭṭhatarā assa malaggahitā’ ti? “Evamāvuso” ti. “Evameva kho, āvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇa’ nti yathābhūtaṃ nappajānāti, tassettaṃ pāṭikaṅkhaṃ – na chandaṃ janessati na vāyamissati na vīriyaṃ ārabhissati tassaṅgaṇassa pahānāya; so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacitto kālaṃ karissati.

“Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ pajānāti, tassetam pāṭikaṅkham – chandaṃ janessati vāyamiṃsati vīriyaṃ ārabhissati tassaṅgaṇassa pahānāya; so arāgo adoso amoho anaṅgaṇo asaṃkiliṭṭhacitto kālaṃ karissati. Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā rajena ca malena ca pariyaṇaddhā. Tameṇaṃ sāmikā paribhuñjeyyūñceva pariyaṇapeyyuñca, na ca naṃ rajāpathe nikkhipeyyuṃ. Evañhi sā, āvuso, kaṃsapāti aparena samayena parisuddhatarā assa pariyaṇodātā’”ti? “Evamāvuso””ti. “Evameva kho, āvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ pajānāti, tassetam pāṭikaṅkham – chandaṃ janessati vāyamiṃsati vīriyaṃ ārabhissati tassaṅgaṇassa pahānāya; so arāgo adoso amoho anaṅgaṇo asaṃkiliṭṭhacitto kālaṃ karissati.

“Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ nappajānāti, tassetam pāṭikaṅkham – subhanimittaṃ manasi karissati, tassa subhanimittassa manasikārā rāgo cittaṃ anuddhaṃsati; so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacitto kālaṃ karissati. Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyaṇodātā. Tameṇaṃ sāmikā na ceva paribhuñjeyyūṃ na ca pariyaṇapeyyuṃ, rajāpathe ca naṃ nikkhipeyyuṃ. Evañhi sā, āvuso, kaṃsapāti aparena samayena saṃkiliṭṭhatarā assa malaggahitā’”ti? “Evamāvuso””ti. “Evameva kho, āvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ nappajānāti, tassetam pāṭikaṅkham – subhanimittaṃ manasi karissati, tassa subhanimittassa manasikārā rāgo cittaṃ anuddhaṃsati; so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacittokālaṃ karissati.

“Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ pajānāti, tassetam pāṭikaṅkham – subhanimittaṃ na manasi karissati, tassa subhanimittassa amanasikārā rāgo cittaṃ nānuddhaṃsati; so arāgo adoso amoho anaṅgaṇo asaṃkiliṭṭhacitto kālaṃ karissati. Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyaṇodātā. Tameṇaṃ sāmikā paribhuñjeyyūñceva pariyaṇapeyyuñca, na ca naṃ rajāpathe nikkhipeyyuṃ. Evañhi sā, āvuso, kaṃsapāti aparena samayena parisuddhatarā assa pariyaṇodātā’”ti? “Evamāvuso””ti. “Evameva kho, āvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ pajānāti, tassetam pāṭikaṅkham – subhanimittaṃ na manasi karissati, tassa subhanimittassa amanasikārā rāgo cittaṃ nānuddhaṃsati; so arāgo adoso amoho anaṅgaṇo asaṃkiliṭṭhacitto kālaṃ karissati.

“Ayaṃ kho, āvuso moggallāna, hetu ayaṃ paccayo yenimesaṃ dvinnaṃ puggalānaṃ sāṅgaṇānaṃyeva sataṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati. Ayaṃ panāvuso moggallāna, hetu ayaṃ paccayo yenimesaṃ dvinnaṃ puggalānaṃ anaṅgaṇānaṃyeva sataṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati””ti.

**60.** “Aṅgaṇaṃ aṅgaṇanti, āvuso, vuccati. Kissa nu kho etaṃ, āvuso, adhivacanaṃ yadidaṃ aṅgaṇa’”nti? “Pāpakānaṃ kho etaṃ, āvuso, akusalānaṃ icchāvacaṇānaṃ adhivacanaṃ, yadidaṃ aṅgaṇa’”nti.

“Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘āpattiñca vata āpanno assaṃ, na ca maṃ bhikkhū jāneyyūṃ āpattiṃ āpanno’”ti. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ taṃ bhikkhuṃ bhikkhū jāneyyūṃ – ‘āpattiṃ āpanno’”ti. ‘Jānanti maṃ bhikkhū āpattiṃ āpanno’”ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇaṃ.

“Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘āpattiñca vata āpanno assaṃ, anuraho maṃ bhikkhū codeyyuṃ, no saṅghamajjhe’”ti. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ taṃ bhikkhuṃ bhikkhū saṅghamajjhe codeyyuṃ, no anuraho. ‘Saṅghamajjhe maṃ bhikkhū codenti, no anuraho’”ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇaṃ.



“Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘āpattiṅca vata āpanno assaṃ, sappaṭipuggalo maṃ codeyya, no appaṭipuggalo’ti. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ taṃ bhikkhuṃ appaṭipuggalo codeyya, no sappaṭipuggalo. ‘Appaṭipuggalo maṃ codeti, no sappaṭipuggalo’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇaṃ.

“Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata mameva satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseyya, na aññaṃ bhikkhuṃ satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseyyā’ti. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ aññaṃ bhikkhuṃ satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseyya, na taṃ bhikkhuṃ satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseyya. ‘Aññaṃ bhikkhuṃ satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseti, na maṃ satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ desetī’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇaṃ.

“Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata mameva bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyuṃ, na aññaṃ bhikkhuṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyu’nti. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ aññaṃ bhikkhuṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyuṃ, na taṃ bhikkhuṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyuṃ. ‘Aññaṃ bhikkhuṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya pavisanti, na maṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya pavisanti’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇaṃ.

“Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata ahameva labheyyaṃ bhattagge aggāsaṇaṃ aggodakaṃ aggapiṇḍaṃ, na añño bhikkhu labheyya bhattagge aggāsaṇaṃ aggodakaṃ aggapiṇḍa’nti. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu labheyya bhattagge aggāsaṇaṃ aggodakaṃ aggapiṇḍaṃ, na so bhikkhu labheyya bhattagge aggāsaṇaṃ aggodakaṃ aggapiṇḍaṃ. ‘Añño bhikkhu labhati bhattagge aggāsaṇaṃ aggodakaṃ aggapiṇḍaṃ, nāhaṃ labhāmi bhattagge aggāsaṇaṃ aggodakaṃ aggapiṇḍa’nti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇaṃ.

“Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata ahameva bhattagge bhuttāvī anumodeyyaṃ, na añño bhikkhu bhattagge bhuttāvī anumodeyyā’ti. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu bhattagge bhuttāvī anumodeyya, na so bhikkhu bhattagge bhuttāvī anumodeyya. ‘Añño bhikkhu bhattagge bhuttāvī anumodati, nāhaṃ bhattagge bhuttāvī anumodāmi’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇaṃ.

“Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata ahameva āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyyaṃ, na añño bhikkhu āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyyā’ti. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyya, na so bhikkhu āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyya. ‘Añño bhikkhu āramagatānaṃ bhikkhūnaṃ dhammaṃ deseti, nāhaṃ āramagatānaṃ bhikkhūnaṃ dhammaṃ desemi’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇaṃ.

“Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata ahameva āramagatānaṃ bhikkhunīnaṃ dhammaṃ deseyyaṃ...pe... upāsakānaṃ dhammaṃ deseyyaṃ...pe... upāsikānaṃ dhammaṃ deseyyaṃ, na añño bhikkhu āramagatānaṃ upāsikānaṃ dhammaṃ deseyyā’ti. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu āramagatānaṃ

upāsikānaṃ dhammaṃ deseyya, na so bhikkhu āramagatānaṃ upāsikānaṃ dhammaṃ deseyya. ‘Añño bhikkhu āramagatānaṃ upāsikānaṃ dhammaṃ deseti, nāhaṃ āramagatānaṃ upāsikānaṃ dhammaṃ desemi’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇaṃ.

“Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata mameva bhikkhū sakkareyyuṃ garuṃ kareyyuṃ [garukareyyuṃ (sī. syā. pī.)] māneyyuṃ pūjeyyuṃ, na aññaṃ bhikkhuṃ bhikkhū sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyu’nti. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ aññaṃ bhikkhuṃ bhikkhū sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, na taṃ bhikkhuṃ bhikkhū sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ. ‘Aññaṃ bhikkhuṃ bhikkhū sakkaronti garuṃ karonti mānenti pūjenti, na maṃ bhikkhū sakkaronti garuṃ karonti mānenti pūjenti’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇaṃ.

“Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata mameva bhikkhuniyo...pe... upāsakā...pe... upāsikā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, na aññaṃ bhikkhuṃ upāsikā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyu’nti. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ aññaṃ bhikkhuṃ upāsikā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, na taṃ bhikkhuṃ upāsikā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ. ‘Aññaṃ bhikkhuṃ upāsikā sakkaronti garuṃ karonti mānenti pūjenti, na maṃ upāsikā sakkaronti garuṃ karonti mānenti pūjenti’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇaṃ.

“Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata ahameva lābhī assaṃ paṇītānaṃ cīvarānaṃ, na añño bhikkhu lābhī assa paṇītānaṃ cīvarāna’nti. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu lābhī assa paṇītānaṃ cīvarānaṃ, na so bhikkhu lābhī assa paṇītānaṃ cīvarānaṃ. ‘Añño bhikkhu lābhī [lābhī assa (ka.)] paṇītānaṃ cīvarānaṃ, nāhaṃ lābhī [lābhī assaṃ (ka.)] paṇītānaṃ cīvarāna’nti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇaṃ.

“Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata ahameva lābhī assaṃ paṇītānaṃ piṇḍapātānaṃ...pe... paṇītānaṃ senāsanānaṃ...pe... paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ, na añño bhikkhu lābhī assa paṇītānaṃ gilānappaccayabhesajjaparikkhārāna’nti. Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu lābhī assa paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ, na so bhikkhu lābhī assa paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ. ‘Añño bhikkhu lābhī [lābhī assa (ka.)] paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ, nāhaṃ lābhī [lābhī assaṃ (ka.)] paṇītānaṃ gilānappaccayabhesajjaparikkhārāna’nti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇaṃ.

“Imesaṃ kho etaṃ, āvuso, pāpakānaṃ akusalānaṃ icchāvacarānaṃ adhivacanānaṃ, yadidaṃ aṅgaṇa’nti.

61. “Yassa kassaci, āvuso, bhikkhuno ime pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti āraññiko pantasenāsano piṇḍapātiko sapadānacārī paṃsukūliko lūkhacīvaradhāro, atha kho naṃ sabrahmacārī na ceva sakkaronti na garuṃ karonti na mānenti na pūjenti. Taṃ kissa hetu? Te hi tassa āyasmato pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca. Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyodātā. Tamenāṃ sāmikā ahikuṇapaṃ vā kukkurakuṇapaṃ vā manussakuṇapaṃ vā racayitvā aññissā kaṃsapātiyā paṭikujjitvā antarāpaṇaṃ paṭipajjeyyuṃ. Tamenāṃ jano disvā evaṃ vadeyya – ‘ambho, kimevidaṃ harīyati jaññaṃ jaññaṃ viyā’ti? Tamenāṃ utṭhahitvā apāpuritvā [avāpuritvā (sī.)] olokeyya.

Tassa sahadassanena amanāpatā ca saṅṭhaheyya, pāṭikulyatā [[paṭikūlatā \(ka.\)](#), [pāṭikūlyatā \(syā.\)](#)] ca saṅṭhaheyya, jegucchatā ca [[jegucchitā ca \(pī. ka.\)](#)] saṅṭhaheyya; jighacchitānampi na bhottukamyatā assa, pageva suhītanaṃ. Evameva kho, āvuso, yassa kassaci bhikkhuno ime pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti āraññiko pantasenāsano piṇḍapātiko sapadānacārī paṃsukūliko lūkhacīvaradharo, atha kho naṃ sabrahmacārī na ceva sakkaronti na garuṃ karonti na mānenti na pūjenti. Taṃ kissa hetu? Te hi tassa āyasmato pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca.

**62.** “Yassa kassaci, āvuso, bhikkhuno ime pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti gāmantavihārī nemantaniko gahapaticīvaradharo, atha kho naṃ sabrahmacārī sakkaronti garuṃ karonti mānenti pūjenti. Taṃ kissa hetu? Te hi tassa āyasmato pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca. Seyyathāpi, āvuso, kaṃsapāti ābhata āpaṇā vā kammārakulā vā parisuddhā pariyodātā. Tamenam sāmikā sālīnaṃ odanaṃ vicitakāḷakaṃ [[vicinitakāḷakaṃ \(ka.\)](#)] anekasūpaṃ anekabyañjanaṃ racayitvā aññissā kaṃsapātiyā paṭikujjivā antarāpaṇaṃ paṭipajjeyyūṃ. Tamenam jano disvā evaṃ vadeyya – ‘ambho, kimevidaṃ hariyati jaññaññaṃ viyā’ti? Tamenam utthahitvā apāpuritvā olokeyya. Tassa saha dassanena manāpatā ca saṅṭhaheyya, appāṭikulyatā ca saṅṭhaheyya, ajegucchatā ca saṅṭhaheyya; suhītanaṃpi bhottukamyatā assa, pageva jighacchitānaṃ. Evameva kho, āvuso, yassa kassaci bhikkhuno ime pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti gāmantavihārī nemantaniko gahapaticīvaradharo, atha kho naṃ sabrahmacārī sakkaronti garuṃ karonti mānenti pūjenti. Taṃ kissa hetu? Te hi tassa āyasmato pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca”ti.

**63.** Evaṃ vutte, āyasmā mahāmogallāno āyasmantaṃ sārīputtaṃ etadavoca – “upamā maṃ, āvuso sārīputta, paṭibhātī”ti. “Paṭibhātu taṃ, āvuso moggallānā”ti. “Ekamidāhaṃ, āvuso, samayaṃ rājagahe viharāmi giribbaje. Atha khvāhaṃ, āvuso, pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisim. Tena kho pana samayena samīti yānakāraputto rathassa nemiṃ tacchati. Tamenam paṇḍuputto ājīvako purāṇayānakāraputto paccupaṭṭhito hoti. Atha kho, āvuso, paṇḍuputtassa ājīvakassa purāṇayānakāraputtassa evaṃ cetaso parivattakko udapādi – ‘aho vatāyaṃ samīti yānakāraputto imissā nemiya imañca vaṅkaṃ imañca jimhaṃ imañca dosaṃ taccheyya, evāyaṃ nemi apagatavaṅkā apagatajimhā apagatadosā suddhā assa [[suddhāssa \(sī. pī.\)](#), [suddhā \(ka.\)](#)] sāre patiṭṭhitā”ti. Yathā yathā kho, āvuso, paṇḍuputtassa ājīvakassa purāṇayānakāraputtassa cetaso parivattakko hoti, tathā tathā samīti yānakāraputto tassā nemiya tañca vaṅkaṃ tañca jimhaṃ tañca dosaṃ tacchati. Atha kho, āvuso, paṇḍuputto ājīvako purāṇayānakāraputto attamano attamanavācaṃ nicchāresi – ‘hadayā hadayaṃ maññe aññāya tacchati”ti.

“Evameva kho, āvuso, ye te puggalā assaddhā, jīvikatthā na saddhā agārasmā anagāriyaṃ pabbajitā, saṭhā māyāvino ketabino [[keṭubhino \(bahūsu\)](#)] uddhatā unnaḷā capalā mukharā vikiṇṇavācā, indriyesu aguttadvārā, bhōjane amattaññuno, jāgariyaṃ ananuyuttā, sāmāññe anapekkhavanto, sikkhāya na tibbagāravā, bāhulikā sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā, kusītā hīnavīriyā muṭṭhassatī asampajānā asamāhitā vibbhantacittā duppañña eḷamūgā, tesam āyasmā sārīputto iminā dhammapariyāyena hadayā hadayaṃ maññe aññāya tacchati.

“Ye pana te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā, asaṭhā amāyāvino aketabino anuddhatā unnaḷā acapalā amukharā avikiṇṇavācā, indriyesu guttadvārā, bhōjane mattaññuno, jāgariyaṃ anuyuttā, sāmāññe apekkhavanto, sikkhāya tibbagāravā, na bāhulikā na sāthalikā, okkamane nikkhattadhurā, paviveke pubbaṅgamā, āraddhavīriyā pahitattā upaṭṭhitassatī sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, te āyasmato sārīputtassa imaṃ dhammapariyāyaṃ sutvā pivanti maññe, ghasanti maññe vacasā ceva manasā ca – ‘sādhu vata, bho, sabrahmacārī akusalā vuṭṭhāpetvā kusale patiṭṭhāpeti”ti. Seyyathāpi, āvuso, itthī vā puriso vā daharo yuvā maṇḍanakajātiko sīsammhāto uppalamālaṃ vā vassikamālaṃ vā atimuttakamālaṃ [[adhimuttakamālaṃ \(syā.\)](#)] vā labhitvā ubho hi hatthehi paṭiggahetvā uttamaṅge sirasmim patiṭṭhāpeyya, evameva kho, āvuso, ye te kulaputtā saddhā

agārasmā anagāriyaṃ pabbajitā, asaṭhā amāyāvino aketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā, indriyesu guttadvārā, bhojane mattañño, jāgariyaṃ anuyuttā, sāmāññe apekkhavanto, sikkhāya tibbagāravā, na bāhulikā na sāthalikā, okkamane nikkhattadhurā, paviveke pubbaṅgamā, āradhvāriyā pahitattā upaṭṭhitassatī sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, te āyasmato sārīputtassa imaṃ dhammapariyāyaṃ sutvā pivanti maññe, ghasanti maññe vacasā ceva manasā ca – ‘sādhu vata, bho, sabrahmacārī akusalā vuṭṭhāpetvā kusale patiṭṭhāpetī’ ti. Itiha te ubho mahānāgā aññamaññassa subhāsitaṃ samanumodiṃsū’ ti.

Anaṅgaṇasuttaṃ niṭṭhitaṃ pañcamam.

## 6. Ākaṅkheyyasuttaṃ

**64.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo” ti. “Bhadante” ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā; pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasampannā aṇumattesu vajjesu bhayadassāvino; samādāya sikkhatha sikkhāpadesu.

**65.** “Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘sabhāmacārīnaṃ piyo ca assaṃ manāpo ca garu ca bhāvanīyo cā’ ti [[manāpo garubhāvanīyo cāti \(sī.\)](#)], sīlesvevassa paripūrakārī ajjhataṃ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘lābhī assaṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna’ nti, sīlesvevassa paripūrakārī ajjhataṃ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘yesāhaṃ cīvarapiṇḍapātasenāsana gilānappaccayabhesajjaparikkhāraṃ paribhuñjāmi tesam te kārā mahapphalā assu mahānisamsā’ ti, sīlesvevassa paripūrakārī ajjhataṃ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘ye maṃ [[ye me \(sī. syā.\)](#)] ñātī sālohitā petā kālakatā [[kālakatā \(sī. syā. pī.\)](#)] pasannacittā anussaranti tesam taṃ mahapphalaṃ assa mahānisamsa’ nti, sīlesvevassa paripūrakārī ajjhataṃ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

**66.** “Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘aratiratisaho assaṃ, na ca maṃ arati saheyya, uppannaṃ aratiṃ abhibhuyya abhibhuyya vihareyya’ nti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘bhayabheravasaho assaṃ, na ca maṃ bhayabheravaṃ saheyya, uppannaṃ bhayabheravaṃ abhibhuyya abhibhuyya vihareyya’ nti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī assaṃ akicchalābhī akasiralābhī’ ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘ye te santā vimokkhā atikkamma rūpe āruppā, te kāyena phusitvā vihareyya’ nti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

67. “Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘tiṇṇaṃ saṃyojanānaṃ parikkhaya sotaṇṇaṃ assaṃ avinipātadhammo niyato sambodhiparāyaṇo’ ti, sīlessevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘tiṇṇaṃ saṃyojanānaṃ parikkhaya rāgadosamohānaṃ tanuttā sakadāgāmī assaṃ sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ kareyya’nti, sīlessevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhaya opapātiko assaṃ tattha parinibbāyī anāvattidhammo tasmā lokā’ ti, sīlessevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

68. “Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘anekavihitaṃ iddhividhaṃ paccanubhaveyyaṃ – ekopi hutvā bahudhā assaṃ, bahudhāpi hutvā eko assaṃ; āvibhāvaṃ tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gaccheyyaṃ, seyyathāpi ākāse; pathaviyāpi ummuḍḍanimuḍḍaṃ kareyyaṃ, seyyathāpi udake; udakepi abhijjamāne gaccheyyaṃ, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kameyyaṃ, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇinā parāmaseyyaṃ parimajjeyyaṃ; yāva brahmalokāpi kāyena vasaṃ vatteyya’nti, sīlessevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘dibbāya sotadhātuyā visuddhāya atikkantaṃānusikāya ubho sadde suṇeyyaṃ – dibbe ca mānuse ca ye dūre santike cā’ ti, sīlessevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘parasattānaṃ parapuggalānaṃ cetasa ceto paricca pajāneyyaṃ – sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajāneyyaṃ, vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajāneyyaṃ; sadosaṃ vā cittaṃ sadosaṃ cittanti pajāneyyaṃ, vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajāneyyaṃ; samohaṃ vā cittaṃ samohaṃ cittanti pajāneyyaṃ, vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajāneyyaṃ; saṃkhittaṃ vā cittaṃ saṃkhittaṃ cittanti pajāneyyaṃ, vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajāneyyaṃ; mahaggataṃ vā cittaṃ mahaggataṃ cittanti pajāneyyaṃ, amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajāneyyaṃ; sauttaraṃ vā cittaṃ sauttaraṃ cittanti pajāneyyaṃ, anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajāneyyaṃ; samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajāneyyaṃ, asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti pajāneyyaṃ; vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajāneyyaṃ, avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajāneyya’nti, sīlessevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘anekavihitaṃ pubbenivāsaṃ anussareyyaṃ, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jāti satahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃsukhadukkhappaṭisaṃvedī evaṃāyupariyanto, so tato cuto amutra udapādīṃ; tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃsukhadukkhappaṭisaṃvedī evaṃāyupariyanto, so tato cuto idhūpapannoti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussareyya’nti, sīlessevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘dibbena cakkhunā visuddhena atikkantaṃānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyaṃ – ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ

saggaṃ lokam upapannāti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyam cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyya’nti, sīlesvevassa paripūrakārī ajjhataṃ cetosamathamanyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

69. “Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhevadhamme sayam abhiññā sacchikatvā upasampajja vihareyya’nti, sīlesvevassa paripūrakārī ajjhataṃ cetosamathamanyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

“Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā; pātimokkhasamvarasaṃvutā viharatha ācāragocarasampannā aṇumattesu vajjesu bhayadassāvino; samādāya sikkhatha sikkhāpadesū”ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vutta’nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Ākaṅkheyyasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Vatthasuttaṃ

70. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Seyyathāpi, bhikkhave, vatthaṃ saṃkiliṭṭhaṃ malaggahitaṃ; tamenam rajako yasmiṃ yasmiṃ raṅgajāte upasaṃhareyya – yadi nīlakāya yadi pītakāya yadi lohitaṅkāya yadi mañjiṭṭhakāya [mañjetṭhakāya (sī. pī.), mañjetṭhikāya (syā.)] durattavaṇṇamevassa aparisuddhavaṇṇamevassa. Taṃ kissa hetu? Aparisuddhattā, bhikkhave, vatthassa. Evameva kho, bhikkhave, citte saṃkiliṭṭhe, duggati pāṭikaṅkhā. Seyyathāpi, bhikkhave, vatthaṃ parisuddhaṃ pariyodātaṃ; tamenam rajako yasmiṃ yasmiṃ raṅgajāte upasaṃhareyya – yadi nīlakāya yadi pītakāya yadi lohitaṅkāya yadi mañjiṭṭhakāya – surattavaṇṇamevassa parisuddhavaṇṇamevassa. Taṃ kissa hetu? Parisuddhattā, bhikkhave, vatthassa. Evameva kho, bhikkhave, citte asaṃkiliṭṭhe, sugati pāṭikaṅkhā.

71. “Katame ca, bhikkhave, cittassa upakkilesā? Abhihjhāvisamalobho cittassa upakkilesa, byāpādo cittassa upakkilesa, kodho cittassa upakkilesa, upanāho cittassa upakkilesa, makkho cittassa upakkilesa, paḷāso cittassa upakkilesa, issā cittassa upakkilesa, macchariyaṃ cittassa upakkilesa, māyā cittassa upakkilesa, sāṭheyyaṃ cittassa upakkilesa, thambho cittassa upakkilesa, sārambho cittassa upakkilesa, māno cittassa upakkilesa, atimāno cittassa upakkilesa, mado cittassa upakkilesa, pamādo cittassa upakkilesa.

72. “Sa kho so, bhikkhave, bhikkhu ‘abhihjhāvisamalobho cittassa upakkilesa’ti – iti viditvā abhihjhāvisamalobhaṃ cittassa upakkilesaṃ pajahati; ‘byāpādo cittassa upakkilesa’ti – iti viditvā byāpādaṃ cittassa upakkilesaṃ pajahati; ‘kodho cittassa upakkilesa’ti – iti viditvā kodhaṃ cittassa upakkilesaṃ pajahati; ‘upanāho cittassa upakkilesa’ti – iti viditvā upanāhaṃ cittassa upakkilesaṃ pajahati; ‘makkho cittassa upakkilesa’ti – iti viditvā makkhaṃ cittassa upakkilesaṃ pajahati; ‘paḷāso cittassa upakkilesa’ti – iti viditvā paḷāsaṃ cittassa upakkilesaṃ pajahati; ‘issā cittassa upakkilesa’ti – iti viditvā issaṃ cittassa upakkilesaṃ pajahati; ‘macchariyaṃ cittassa upakkilesa’ti – iti viditvā macchariyaṃ cittassa upakkilesaṃ pajahati; ‘māyā cittassa upakkilesa’ti – iti viditvā māyaṃ cittassa upakkilesaṃ pajahati; ‘sāṭheyyaṃ cittassa upakkilesa’ti – iti viditvā sāṭheyyaṃ cittassa upakkilesaṃ pajahati; ‘thambho cittassa upakkilesa’ti – iti viditvā thambhaṃ cittassa upakkilesaṃ pajahati; ‘sārambho cittassa upakkilesa’ti – iti viditvā sārambhaṃ cittassa upakkilesaṃ pajahati; ‘māno cittassa

upakkilesō'ti – iti viditvā mānaṃ cittassa upakkilesaṃ pajahati; 'atimāno cittassa upakkilesō'ti – iti viditvā atimānaṃ cittassa upakkilesaṃ pajahati; 'mado cittassa upakkilesō'ti – iti viditvā madaṃ cittassa upakkilesaṃ pajahati; 'pamādo cittassa upakkilesō'ti – iti viditvā pamādaṃ cittassa upakkilesaṃ pajahati.

73. “Yato kho [yato ca kho (sī. syā.)], bhikkhave, bhikkhuno 'abhijjhāvisamalobho cittassa upakkilesō'ti – iti viditvā abhijjhāvisamalobho cittassa upakkilesō pahīno hoti, 'byāpādo cittassa upakkilesō'ti – iti viditvā byāpādo cittassa upakkilesō pahīno hoti; 'kodho cittassa upakkilesō'ti – iti viditvā kodho cittassa upakkilesō pahīno hoti; 'upanāho cittassa upakkilesō'ti – iti viditvā upanāho cittassa upakkilesō pahīno hoti; 'makkho cittassa upakkilesō'ti – iti viditvā makkho cittassa upakkilesō pahīno hoti; 'paḷāso cittassa upakkilesō'ti – iti viditvā paḷāso cittassa upakkilesō pahīno hoti; 'issā cittassa upakkilesō'ti – iti viditvā issā cittassa upakkilesō pahīno hoti; 'macchariyaṃ cittassa upakkilesō'ti – iti viditvā macchariyaṃ cittassa upakkilesō pahīno hoti; 'māyā cittassa upakkilesō'ti – iti viditvā māyā cittassa upakkilesō pahīno hoti; 'sāṭheyyaṃ cittassa upakkilesō'ti – iti viditvā sāṭheyyaṃ cittassa upakkilesō pahīno hoti; 'thambho cittassa upakkilesō'ti – iti viditvā thambho cittassa upakkilesō pahīno hoti; 'sārambho cittassa upakkilesō'ti – iti viditvā sārambho cittassa upakkilesō pahīno hoti; 'māno cittassa upakkilesō'ti – iti viditvā māno cittassa upakkilesō pahīno hoti; 'atimāno cittassa upakkilesō'ti – iti viditvā atimāno cittassa upakkilesō pahīno hoti; 'mado cittassa upakkilesō'ti – iti viditvā mado cittassa upakkilesō pahīno hoti; 'pamādo cittassa upakkilesō'ti – iti viditvā pamādo cittassa upakkilesō pahīno hoti.

74. “So buddhe aveccappasādena samannāgato hoti – 'itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti; dhamme aveccappasādena samannāgato hoti – 'svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi'ti; saṅghe aveccappasādena samannāgato hoti – 'suppaṭipanno bhagavato sāvakaśaṅgho, ujuppaṭipanno bhagavato sāvakaśaṅgho, ñāyappaṭipanno bhagavato sāvakaśaṅgho, sāmīcippaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni, aṭṭha purisapuggalā. Esa bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo, anuttaraṃ puññakkhettaṃ lokassā'ti.

75. “Yathodhi [yatodhi (aṭṭhakathāyaṃ pāṭhantaram)] kho panassa cattaṃ hoti vantaṃ muttaṃ pahīnaṃ paṭinissaṭṭhaṃ, so 'buddhe aveccappasādena samannāgatomhī'ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati; 'dhamme...pe... saṅghe aveccappasādena samannāgatomhī'ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ; pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati. 'Yathodhi kho pana me cattaṃ vantaṃ muttaṃ pahīnaṃ paṭinissaṭṭha'nti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ; pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.

76. “Sa kho so, bhikkhave, bhikkhu evaṃsīlo evaṃdhammo evaṃpañño sālīnaṃ cepi piṇḍapātaṃ bhuñjati vicitakāḷakaṃ anekasūpaṃ anekabyañjanaṃ, nevassa taṃ hoti antarāyāya. Seyyathāpi, bhikkhave, vatthaṃ saṃkiliṭṭhaṃ malaggahitaṃ acchodakaṃ āgamma parisuddhaṃ hoti pariyodātaṃ, ukkāmaṃ vā panāgamma jātarūpaṃ parisuddhaṃ hoti pariyodātaṃ, evameva kho, bhikkhave, bhikkhu evaṃsīlo evaṃdhammo evaṃpañño sālīnaṃ cepi piṇḍapātaṃ bhuñjati vicitakāḷakaṃ anekasūpaṃ anekabyañjanaṃ, nevassa taṃ hoti antarāyāya.

77. “So mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ [catutthim (sī. pī.)]. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokam mettāsahagatena cetasā vipulena mahaggatena appamaṇena averena abyāpajjena pharivā viharati;

karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā...pe... upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggaṭṭhena appamāṇena averena abyāpajjena pharitvā viharati.

78. “So ‘atthi idaṃ, atthi hīnaṃ, atthi paṇītaṃ, atthi imassa saññāgatassa uttariyaṃ nissaraṇa’nti pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Ayaṃ vuccati, bhikkhave – ‘bhikkhu sināto antarena sinānenā’”ti.

79. Tena kho pana samayena sundarikabhāradvājo brāhmaṇo bhagavato avidūre nisinna hoti. Atha kho sundarikabhāradvājo brāhmaṇo bhagavantaṃ etadavoca – “gacchati pana bhavaṃ gotama bāhukaṃ nadiyaṃ sināyitu”nti? “Kiṃ, brāhmaṇa, bāhukāya nadiyā? Kiṃ bāhukā nadī karissati”ti? “Lokkhasammaṭṭā [lokhyasammaṭṭā (sī.), mokkhasammaṭṭā (pī.)] hi, bho gotama, bāhukā nadī bahujanassa, puññasammaṭṭā hi, bho gotama, bāhukā nadī bahujanassa, bāhukāya pana nadiyā bahujano pāpakammaṃ kataṃ pavāheti”ti. Atha kho bhagavā sundarikabhāradvājaṃ brāhmaṇaṃ gāthāhi ajjhabhāsi –

“Bāhukaṃ adhiakkaṇca, gayaṃ sundarikaṃ mapi [sundarikāmapī (sī. syā. pī.), sundarikaṃ mahiṃ (itipi)];

Sarassatiyaṃ payāgaṇca, atho bāhumatiyaṃ nadiyaṃ;

Niccampi bālo pakkhando [pakkhāno (sī. syā. pī.)], kaṇhakamma na sujjhati.

“Kiṃ sundarikā karissati, kiṃ payāgā [payāgo (sī. syā. pī.)] kiṃ bāhukā nadī; Veriyaṃ katakibbisamaṃ naraṃ, na hi namaṃ sodhaya pāpakammaṃ.

“Suddhassa ve sadā phaggu, suddhassuposatho sadā;

Suddhassa sucikammaṃ, sadā sampajjate vataṃ;

Idheva sināhi brāhmaṇa, sabbabhūtesu karohi khemataṃ.

“Sace musā na bhāṇasi, sace paṇamaṃ na hiṃsasi;

Sace adinnaṃ nādiyasi, saddahāno amaccharī;

Kiṃ kāhasi gayaṃ gantvā, udapānopi te gayā”ti.

80. Evaṃ vutte, sundarikabhāradvājo brāhmaṇo bhagavantaṃ etadavoca – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanta rūpāni dakkhantīti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṇca bhikkhusaṅghaṇca. Labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampada”nti. Alatta kho sundarikabhāradvājo brāhmaṇo bhagavato santike pabbajjaṃ, alatta upasampadaṃ. Acirūpasampanno kho panāyasmā bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭhevadhamme sayama abhiññā sacchikatvā upasampajja vihāsi. “Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhāññasi. Aññataro kho panāyasmā bhāradvājo arahataṃ ahoṣīti.

Vatthasuttaṃ niṭṭhitaṃ sattaṃ.

## 8. Sallekhasuttaṃ



**81.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvattḥiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā mahācundo sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā mahācundo bhagavantam etadavoca – “yā imā, bhante, anekavihitā diṭṭhiyo loke uppajjanti – attavādapaṭisaṃyuttā vā lokavādapaṭisaṃyuttā vā – ādimeva nu kho, bhante, bhikkhuno manasikaroto evametāsam diṭṭhīnaṃ pahānaṃ hoti, evametāsam diṭṭhīnaṃ paṭinissaggo hoti”’ti?

**82.** “Yā imā, cunda, anekavihitā diṭṭhiyo loke uppajjanti – attavādapaṭisaṃyuttā vā lokavādapaṭisaṃyuttā vā – yattha cetā diṭṭhiyo uppajjanti yattha ca anusenti yattha ca samudācaranti taṃ ‘netam mama, nesohamasmi, na me so attā’ ti – evametam yathābhūtam sammappaññā passato evametāsam diṭṭhīnaṃ pahānaṃ hoti, evametāsam diṭṭhīnaṃ paṭinissaggo hoti.

“Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmi’ ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

“Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmi’ ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

“Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu pītiyā ca virāgā upekkhako ca vihareyya, sato ca sampajāno sukhañca kāyena paṭisaṃvedeyya, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmi’ ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

“Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasuṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmi’ ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

“Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sabbaso rūpasaññānaṃ samatikkamā, paṭighasaññānaṃ atthaṅgamā, nānattasaññānaṃ amanasikārā, ‘ananto ākāso’ ti ākāśānañcāyatanaṃ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmi’ ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Santā ete viharā ariyassa vinaye vuccanti.

“Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sabbaso ākāśānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’ nti viññāṇañcāyatanaṃ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmi’ ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Santā ete viharā ariyassa vinaye vuccanti.

“Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñci’ ti ākiñcaññāyatanaṃ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmi’ ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Santā ete viharā ariyassa vinaye vuccanti.

“Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmi’ ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Santā ete viharā ariyassa vinaye

vuccanti.

**83.** ‘‘Idha kho pana vo, cunda, sallekho karaṇīyo. ‘Pare vihiṃsakā bhavissanti, mayamettha avihīṃsakā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā paṭiviratā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare adinnādāyī bhavissanti, mayamettha adinnādānā paṭiviratā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare abrahmacārī bhavissanti, mayamettha brahmacārī bhavissāmā’ ti sallekho karaṇīyo. ‘Pare musāvādī bhavissanti, mayamettha musāvādā paṭiviratā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare pisuṇāvācā [pisuṇā vācā (sī. pī.)] bhavissanti, mayamettha pisuṇāya vācāya paṭiviratā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare pharusāvācā [pharusā vācā (sī. pī.)] bhavissanti, mayamettha pharusāya vācāya paṭiviratā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare samphappalāpī bhavissanti, mayamettha samphappalāpā paṭiviratā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare abhijjhālū bhavissanti, mayamettha anabhijjhālū bhavissāmā’ ti sallekho karaṇīyo. ‘Pare byāpannacittā bhavissanti, mayamettha abyāpannacittā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare micchādīṭṭhī bhavissanti, mayamettha sammādīṭṭhī bhavissāmā’ ti sallekho karaṇīyo. ‘Pare micchāsaṅkappā bhavissanti, mayamettha sammāsaṅkappā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare micchāvācā bhavissanti, mayamettha sammāvācā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare micchākammantā bhavissanti, mayamettha sammākammantā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare micchāājīvā bhavissanti, mayamettha sammāājīvā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare micchāvāyāmā bhavissanti, mayamettha sammāvāyāmā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare micchāsātī bhavissanti, mayamettha sammāsātī bhavissāmā’ ti sallekho karaṇīyo. ‘Pare micchāsamādhi bhavissanti, mayamettha sammāsamādhi bhavissāmā’ ti sallekho karaṇīyo. ‘Pare micchāñāṇī bhavissanti, mayamettha sammāñāṇī bhavissāmā’ ti sallekho karaṇīyo. ‘Pare micchāvimuttī bhavissanti, mayamettha sammāvimuttī bhavissāmā’ ti sallekho karaṇīyo.

‘‘Pare thīnamiddhapariyuṭṭhitā bhavissanti, mayamettha vigatathīnamiddhā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare uddhatā bhavissanti, mayamettha anuddhatā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare vicikicchī [vecikicchī (sī. pī. ka.)] bhavissanti, mayamettha tiṇṇavicikicchā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare kodhanā bhavissanti, mayamettha akkodhanā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare upanāhī bhavissanti, mayamettha anupanāhī bhavissāmā’ ti sallekho karaṇīyo. ‘Pare makkhī bhavissanti, mayamettha amakkhī bhavissāmā’ ti sallekho karaṇīyo. ‘Pare paḷāsī bhavissanti, mayamettha apaḷāsī bhavissāmā’ ti sallekho karaṇīyo. ‘Pare issukī bhavissanti, mayamettha anissukī bhavissāmā’ ti sallekho karaṇīyo. ‘Pare maccharī bhavissanti, mayamettha amaccharī bhavissāmā’ ti sallekho karaṇīyo. ‘Pare saṭṭhā bhavissanti, mayamettha asaṭṭhā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare māyāvī bhavissanti, mayamettha amāyāvī bhavissāmā’ ti sallekho karaṇīyo. ‘Pare thaddhā bhavissanti, mayamettha atthaddhā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare atimānī bhavissanti, mayamettha anatimānī bhavissāmā’ ti sallekho karaṇīyo. ‘Pare dubbacā bhavissanti, mayamettha suvacā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare pāpamittā bhavissanti, mayamettha kalyāṇamittā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare pamattā bhavissanti, mayamettha appamattā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare assaddhā bhavissanti, mayamettha saddhā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare ahirikā bhavissanti, mayamettha hirimanā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare anottāpī [anottappī (ka.)] bhavissanti, mayamettha ottāpī bhavissāmā’ ti sallekho karaṇīyo. ‘Pare appassutā bhavissanti, mayamettha bahussutā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare kusītā bhavissanti, mayamettha āraddhavīriyā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare muṭṭhassatī bhavissanti, mayamettha upaṭṭhitassatī bhavissāmā’ ti sallekho karaṇīyo. ‘Pare duppaññā bhavissanti, mayamettha paññāsampannā bhavissāmā’ ti sallekho karaṇīyo. ‘Pare sandiṭṭhiparāmāsī ādhānaggāhī duppaṭṭhiparāmāsī bhavissanti, mayamettha asandiṭṭhiparāmāsī anādhānaggāhī suppaṭṭhiparāmāsī bhavissāmā’ ti sallekho karaṇīyo.

**84.** ‘‘Cittuppādampi kho ahaṃ, cunda, kusalesu dhammesu bahukāraṃ [bahūpakāraṃ (ka.)] vadāmi, ko pana vādo kāyena vācāya anuvidhīyanāsu! Tasmātiha, cunda, ‘pare vihiṃsakā bhavissanti, mayamettha avihīṃsakā bhavissāmā’ ti cittaṃ uppādetabbaṃ. ‘Pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā paṭiviratā bhavissāmā’ ti cittaṃ uppādetabbaṃ... ‘pare sandiṭṭhiparāmāsī ādhānaggāhī

duppaṭṭinissaggī bhavissanti, mayamettha asandiṭṭhiparāmāsī anādhānaggāhī suppaṭṭinissaggī bhavissāmā’ti cittaṃ uppādetabbam.

**85.** “Seyyathāpi, cunda, visamo maggo assa, tassa [maggo tassāssa (sī. syā. pī.)] añño samo maggo parikkamanāya; seyyathā vā pana, cunda, visamaṃ titthaṃ assa, tassa aññaṃ samaṃ titthaṃ parikkamanāya; evameva kho, cunda, vihiṃsakassa purisapuggalassa avihimsā hoti parikkamanāya, pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti parikkamanāya, adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti parikkamanāya, abrahmacāriṣṣa purisapuggalassa abrahmacariyā veramaṇī hoti parikkamanāya, musāvādissa purisapuggalassa musāvādā veramaṇī hoti parikkamanāya, pisuṇāvācassa purisapuggalassa pisuṇāya vācāya veramaṇī hoti parikkamanāya, pharusavācassa purisapuggalassa pharusāya vācāya veramaṇī hoti parikkamanāya, samphappalāpissa purisapuggalassa samphappalāpā veramaṇī hoti parikkamanāya, abhijjhālussa purisapuggalassa anabhijjhā hoti parikkamanāya, byāpannacittassa purisapuggalassa abyāpādo hoti parikkamanāya, micchādiṭṭhissa purisapuggalassa sammādiṭṭhi hoti parikkamanāya, micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parikkamanāya, micchāvācassa purisapuggalassa sammāvācā hoti parikkamanāya, micchākammantassa purisapuggalassa sammākammanto hoti parikkamanāya, micchāājīvassa purisapuggalassa sammāājīvo hoti parikkamanāya, micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parikkamanāya, micchāsatissa purisapuggalassa sammāsati hoti parikkamanāya, micchāsamādhissa purisapuggalassa sammāsamādhī hoti parikkamanāya, micchāñāṇissa purisapuggalassa sammāñāṇaṃ hoti parikkamanāya, micchāvīmuttissa purisapuggalassa sammāvīmutti hoti parikkamanāya.

“Thīnamiddhapariyutṭhitassa purisapuggalassa vigatathinamiddhatā hoti parikkamanāya, uddhatassa purisapuggalassa anuddhaccaṃ hoti parikkamanāya, vicikicchassa purisapuggalassa tiṇṇavicikicchā hoti parikkamanāya, kodhanassa purisapuggalassa akkodho hoti parikkamanāya, upanāhissa purisapuggalassa anupanāho hoti parikkamanāya, makkhissa purisapuggalassa amakkho hoti parikkamanāya, paḷāsissa purisapuggalassa apaḷāso hoti parikkamanāya, issukissa purisapuggalassa anissukitā hoti parikkamanāya, maccharissa purisapuggalassa amacchariyaṃ hoti parikkamanāya, saṭṭhassa purisapuggalassa asāṭṭheyyaṃ hoti parikkamanāya, māyāvissa purisapuggalassa amāyā [amāyāvītā (ka.)] hoti parikkamanāya, thaddhassa purisapuggalassa atthaddhiyaṃ hoti parikkamanāya, atimānissa purisapuggalassa anatimāno hoti parikkamanāya, dubbacassa purisapuggalassa sovacassatā hoti parikkamanāya, pāpamittassa purisapuggalassa kalyāṇamittatā hoti parikkamanāya, pamattassa purisapuggalassa appamādo hoti parikkamanāya, assaddhassa purisapuggalassa saddhā hoti parikkamanāya, ahirikassa purisapuggalassa hirī hoti parikkamanāya, anottāpissa purisapuggalassa ottappaṃ hoti parikkamanāya, appassutassa purisapuggalassa bāhusaccaṃ hoti parikkamanāya, kusīṭṭassa purisapuggalassa vīriyārambho hoti parikkamanāya, muṭṭhassatissa purisapuggalassa upaṭṭhitassatī hoti parikkamanāya, duppaññassa purisapuggalassa paññāsampadā hoti parikkamanāya, sandiṭṭhiparāmāsī-ādhānaggāhī-duppaṭṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsī-anādhānaggāhī-suppaṭṭinissaggitā hoti parikkamanāya.

**86.** “Seyyathāpi, cunda, ye keci akusalā dhammā sabbe te adhobhāgaṅgamanīyā [adhobhāvaṅgamanīyā (sī. syā. pī.)], ye keci kusalā dhammā sabbe te uparibhāgaṅgamanīyā [uparibhāvaṅgamanīyā (sī. syā. pī.)], evameva kho, cunda, vihiṃsakassa purisapuggalassa avihimsā hoti uparibhāgāya [uparibhāvāya (sī. syā. ka.)], pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti uparibhāgāya...pe... sandiṭṭhiparāmāsī-ādhānaggāhī-duppaṭṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsī-anādhānaggāhī-suppaṭṭinissaggitā hoti uparibhāgāya.

**87.** “So vata, cunda, attanā palipapalipanno paraṃ palipapalipannaṃ uddharissatīti netaṃ ṭhānaṃ vijjati. So vata, cunda, attanā apalipapalipanno paraṃ palipapalipannaṃ uddharissatīti ṭhānametaṃ vijjati. So vata, cunda, attanā adanto avinīto aparinibbuto paraṃ damessati viñessati parinibbāpessatīti netaṃ ṭhānaṃ vijjati. So vata, cunda, attanā danto vinīto parinibbuto paraṃ damessati viñessati parinibbāpessatīti ṭhānametaṃ vijjati. Evameva kho, cunda, vihiṃsakassa purisapuggalassa avihimsā

hoti parinibbānāya, pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti parinibbānāya. Adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti parinibbānāya. Abrahmacāriṣṣa purisapuggalassa abrahmacariyā veramaṇī hoti parinibbānāya. Musāvādissa purisapuggalassa musāvādā veramaṇī hoti parinibbānāya. Pisuṇāvācassa purisapuggalassa pisuṇāya vācāya veramaṇī hoti parinibbānāya. Pharusavācassa purisapuggalassa pharusāya vācāya veramaṇī hoti parinibbānāya. Samphappalāpissa purisapuggalassa samphappalāpā veramaṇī hoti parinibbānāya. Abhijjhālussa purisapuggalassa anabhijjhā hoti parinibbānāya. Byāpannacittassa purisapuggalassa abyāpādo hoti parinibbānāya. Micchādittihissa purisapuggalassa sammādittihī hoti parinibbānāya. Micchāsankappassa purisapuggalassa sammāsankappo hoti parinibbānāya. Micchāvācassa purisapuggalassa sammāvācā hoti parinibbānāya. Micchākammantassa purisapuggalassa sammākammanto hoti parinibbānāya. Micchājīvassa purisapuggalassa sammājīvo hoti parinibbānāya. Micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parinibbānāya. Micchāsatisa purisapuggalassa sammāsati hoti parinibbānāya. Micchāsamādhissa purisapuggalassa sammāsamādhī hoti parinibbānāya. Micchāñāṇissa purisapuggalassa sammāñāṇaṃ hoti parinibbānāya. Micchāvimuttissa purisapuggalassa sammāvimutti hoti parinibbānāya.

“Thīnamiddhapariyutthitassa purisapuggalassa vigatathinamiddhatā hoti parinibbānāya. Uddhatassa purisapuggalassa anuddhaccaṃ hoti parinibbānāya. Vicikicchissa purisapuggalassa tiṇṇavicikicchā hoti parinibbānāya. Kodhanassa purisapuggalassa akkodho hoti parinibbānāya. Upanāhissa purisapuggalassa anupanāho hoti parinibbānāya. Makkhissa purisapuggalassa amakkho hoti parinibbānāya. Paḷāsissa purisapuggalassa apaḷāso hoti parinibbānāya. Issukissa purisapuggalassa anissukitā hoti parinibbānāya. Maccharissa purisapuggalassa amacchariyaṃ hoti parinibbānāya. Saṭhassa purisapuggalassa asāṭheyyaṃ hoti parinibbānāya. Māyāvissa purisapuggalassa amāyā hoti parinibbānāya. Thaddhassa purisapuggalassa atthaddhiyaṃ hoti parinibbānāya. Atimānissa purisapuggalassa anatimāno hoti parinibbānāya. Dubbacassa purisapuggalassa sovacassatā hoti parinibbānāya. Pāpamittassa purisapuggalassa kalyāṇamittatā hoti parinibbānāya. Pamattassa purisapuggalassa appamādo hoti parinibbānāya. Assaddhassa purisapuggalassa saddhā hoti parinibbānāya. Ahirikassa purisapuggalassa hirī hoti parinibbānāya. Anottāpissa purisapuggalassa ottappaṃ hoti parinibbānāya. Appassutassa purisapuggalassa bāhusaccaṃ hoti parinibbānāya. Kusīta purisapuggalassa vīriyārambho hoti parinibbānāya. Muṭṭhassatissa purisapuggalassa upaṭṭhitassatitā hoti parinibbānāya. Duppañña purisapuggalassa paññasampadā hoti parinibbānāya. Sandiṭṭhiparāmāsi-ādhānaggāhi-duppaṭṭhinissaggissa purisapuggalassa asandiṭṭhiparāmāsi-anādhānaggāhi-suppaṭṭhinissaggitā hoti parinibbānāya.

**88.** “Iti kho, cunda, desito mayā sallekhapariyāyo, desito cittuppādapariyāyo, desito parikkamanapariyāyo, desito uparibhāgapariyāyo, desito parinibbānapariyāyo. Yaṃ kho, cunda, satthārā karaṇīyaṃ sāvakaṇaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā. ‘Etāni, cunda, rukkhāmūlāni, etāni suññāgārāni, jhāyatha, cunda, mā pamādattha, mā pacchāvippaṭṭisārino ahuvattha’ – ayaṃ kho amhākaṃ anusāsānī”ti.

Idamavoca bhagavā. Attamano āyasmā mahācundo bhagavato bhāsitaṃ abhinandīti.

Catuttālīsapadā vuttā, sandhaya pañca desitā;  
Sallekho nāma suttanto, gambhīro sāgarūpamoti.

Sallekhasuttaṃ niṭṭhitam aṭṭhamam.

## 9. Sammādiṭṭhisuttaṃ

**89.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho āyasmā sārīputto bhikkhū āmantesi – “āvuso bhikkhave”ti. “Āvuso”ti kho te

bhikkhū āyasmato sārīputtassa paccassosum. Āyasmā sārīputto etadavoca –

“Sammādiṭṭhi [sammādiṭṭhī (sī. syā.)] sammādiṭṭhī”ti, āvuso, vuccati. Kittāvātā nu kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma’nti?

“Dūratopi kho mayaṃ, āvuso, āgaccheyyāma āyasmato sārīputtassa santike etassa bhāsītassa atthamaññātum. Sādhu vatāyasmantaṃyeva sārīputtaṃ paṭibhātu etassa bhāsītassa attho. Āyasmato sārīputtassa sutvā bhikkhū dhāressanti”ti. “Tena hi, āvuso, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti. “Evamāvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum. Āyasmā sārīputto etadavoca –

“Yato kho, āvuso, ariyasāvako akusalañca pajānāti, akusalamūlañca pajānāti, kusalañca pajānāti, kusalamūlañca pajānāti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, akusalaṃ, katamaṃ akusalamūlaṃ, katamaṃ kusalaṃ, katamaṃ kusalamūlaṃ? Pāṇātipāto kho, āvuso, akusalaṃ, adinnādānaṃ akusalaṃ, kāmesumicchācāro akusalaṃ, musāvādo akusalaṃ, piṣuṇā vācā [piṣuṇavācā (ka.)] akusalaṃ, pharusā vācā [pharusavācā (ka.)] akusalaṃ, samphappalāpo akusalaṃ, abhijjhā akusalaṃ, byāpādo akusalaṃ, micchādiṭṭhi akusalaṃ – idaṃ vuccatāvuso akusalaṃ. Katamañcāvuso, akusalamūlaṃ? Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ – idaṃ vuccatāvuso, akusalamūlaṃ.

“Katamañcāvuso, kusalaṃ? Pāṇātipātā veramaṇī kusalaṃ, adinnādānā veramaṇī kusalaṃ, kāmesumicchācārā veramaṇī kusalaṃ, musāvādā veramaṇī kusalaṃ, piṣuṇāya vācāya veramaṇī kusalaṃ, pharusāya vācāya veramaṇī kusalaṃ, samphappalāpā veramaṇī kusalaṃ, anabhijjhā kusalaṃ, abyāpādo kusalaṃ, sammādiṭṭhi kusalaṃ – idaṃ vuccatāvuso, kusalaṃ. Katamañcāvuso, kusalamūlaṃ? Alobo kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ – idaṃ vuccatāvuso, kusalamūlaṃ.

“Yato kho, āvuso, ariyasāvako evaṃ akusalaṃ pajānāti, evaṃ akusalamūlaṃ pajānāti, evaṃ kusalaṃ pajānāti, evaṃ kusalamūlaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivīnodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭhevadhamme dukkhassantakaro hoti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma’nti.

90. “Sādhāvuso”ti kho te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sārīputtaṃ uttari [uttariṃ (sī. syā. pī.)] pañhaṃ apucchum [apucchimsu (syā.)] – “siyā panāvuso, aññopi pariyaṃ yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma’nti?

“Siyā, āvuso. Yato kho, āvuso, ariyasāvako āhārañca pajānāti, āhārasamudayañca pajānāti, āhāranirodhañca pajānāti, āhāranirodhagāminīṃ paṭipadañca pajānāti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamo panāvuso, āhāro, katamo āhārasamudayo, katamo āhāranirodho, katama āhāranirodhagāminī paṭipadā? Cattārome, āvuso, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā, sambhavesīnaṃ vā anuggahāya. Katame cattāro? Kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catutthaṃ. Taṇhāsamudayā āhārasamudayo, taṇhānirodhā āhāranirodho, ayameva ariyo aṭṭhaṅgiko maggo āhāranirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi sammāsāṅkappo sammāvācā sammākammanto, sammāājīvo sammāvāyāmo sammāsati sammāsamādhi’.

“Yato kho, āvuso, ariyasāvako evaṃ āhāraṃ pajānāti, evaṃ āhārasamudayaṃ pajānāti, evaṃ

āhāranirodham pajānāti, evaṃ āhāranirodhagāminim paṭipadam pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjam pahāya vijjam uppādetvā, diṭṭhevadhamme dukkhassantakaro hoti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma’nti.

**91.** “Sādhāvuso”ti kho te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sārīputtaṃ uttari pañhaṃ apucchum – “siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma’nti?”

“Siyā, āvuso. Yato kho, āvuso, ariyasāvako dukkhañca pajānāti, dukkhasamudayañca pajānāti, dukkhanirodhañca pajānāti, dukkhanirodhagāminim paṭipadañca pajānāti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, dukkhaṃ, katamo dukkhasamudayo, katamo dukkhanirodho, katamā dukkhanirodhagāminī paṭipadā? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho, yampicchaṃ na labhati tampi dukkhaṃ, saṃkhittena pañcupādānakkhandhā [pañcupādānakkhandhāpi (ka.)] dukkhā – idaṃ vuccatāvuso, dukkhaṃ. Katamo cāvuso, dukkhasamudayo? Yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā [ponobbhavikā (sī. pī.)] tatratatrābhinandinī [nandīrāgasahagatā (sī. pī.)], seyyathidaṃ, kāmataṇhā bhavataṇhā vibhavataṇhā – ayaṃ vuccatāvuso, dukkhasamudayo. Katamo cāvuso, dukkhanirodho? Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo – ayaṃ vuccatāvuso, dukkhanirodho. Katamā cāvuso, dukkhanirodhagāminī paṭipadā? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ, sammādiṭṭhi... pe... sammāsamādhi – ayaṃ vuccatāvuso, dukkhanirodhagāminī paṭipadā.

“Yato kho, āvuso, ariyasāvako evaṃ dukkhaṃ pajānāti, evaṃ dukkhasamudayaṃ pajānāti, evaṃ dukkhanirodham pajānāti, evaṃ dukkhanirodhagāminim paṭipadam pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjam pahāya vijjam uppādetvā, diṭṭhevadhamme dukkhassantakaro hoti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma’nti.

**92.** “Sādhāvuso”ti kho te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sārīputtaṃ uttari pañhaṃ apucchum – “siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma’nti?”

“Siyā, āvuso. Yato kho, āvuso, ariyasāvako jarāmarāṇaṃ pajānāti, jarāmarāṇasamudayañca pajānāti, jarāmarāṇanīrodhañca pajānāti, jarāmarāṇanīrodhagāminim paṭipadañca pajānāti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, jarāmarāṇaṃ, katamo jarāmarāṇasamudayo, katamo jarāmarāṇanīrodho, katamā jarāmarāṇanīrodhagāminī paṭipadā? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko – ayaṃ vuccatāvuso, jarā. Katamañcāvuso, marāṇaṃ? Yā [yaṃ (pī. ka.), satipaṭṭhānasuttepi] tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu marāṇaṃ kālaṃkiriyā khandhānaṃ bhedo, kaḷavarassa nikkhepo, jīvitindriyassupacchedo – idaṃ vuccatāvuso, marāṇaṃ. Iti ayañca jarā idañca marāṇaṃ – idaṃ vuccatāvuso, jarāmarāṇaṃ. Jātisamudayā jarāmarāṇasamudayo, jātinīrodhā jarāmarāṇanīrodho, ayameva ariyo aṭṭhaṅgiko maggo jarāmarāṇanīrodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ jarāmarāṇaṃ pajānāti, evaṃ jarāmarāṇasamudayaṃ pajānāti, evaṃ jarāmarāṇanīrodham pajānāti, evaṃ jarāmarāṇanīrodhagāminim paṭipadam pajānāti, so sabbaso

rāgānusayaṃ pahāya...pe... dukkhassantakaro hoti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**93.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako jātiṇca pajānāti, jātisamudayaṇca pajānāti, jātinirodhaṇca pajānāti, jātinirodhagāminiṃ paṭipadaṇca pajānāti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamā panāvuso, jāti, katamo jātisamudayo, katamo jātinirodho, katamā jātinirodhagāminī paṭipadā? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo, āyatanānaṃ paṭilābho – ayaṃ vuccatāvuso, jāti. Bhavasamudayā jātisamudayo, bhavanirodhā jātinirodho, ayameva ariyo aṭṭhaṅgiko maggo jātinirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ jātiṃ pajānāti, evaṃ jātisamudayaṃ pajānāti, evaṃ jātinirodhaṃ pajānāti, evaṃ jātinirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya...pe... dukkhassantakaro hoti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**94.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako bhavaṇca pajānāti, bhavasamudayaṇca pajānāti, bhavanirodhaṇca pajānāti, bhavanirodhagāminiṃ paṭipadaṇca pajānāti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamo panāvuso, bhavo, katamo bhavasamudayo, katamo bhavanirodho, katamā bhavanirodhagāminī paṭipadā? Tayome, āvuso, bhavā – kāmabhavo, rūpabhavo, arūpabhavo. Upādānasamudayā bhavasamudayo, upādānanirodhā bhavanirodho, ayameva ariyo aṭṭhaṅgiko maggo bhavanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ bhavaṃ pajānāti, evaṃ bhavasamudayaṃ pajānāti, evaṃ bhavanirodhaṃ pajānāti, evaṃ bhavanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya...pe... dukkhassantakaro hoti. Ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**95.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako upādānaṇca pajānāti, upādānasamudayaṇca pajānāti, upādānanirodhaṇca pajānāti, upādānanirodhagāminiṃ paṭipadaṇca pajānāti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, upādānaṃ, katamo upādānasamudayo, katamo upādānanirodho, katamā upādānanirodhagāminī paṭipadā? Cattārimāni, āvuso, upādānāni – kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ. Taṇhāsamudayā upādānasamudayo, taṇhānirodhā upādānanirodho, ayameva ariyo aṭṭhaṅgiko maggo upādānanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ upādānaṃ pajānāti, evaṃ upādānasamudayaṃ pajānāti, evaṃ upādānanirodhaṃ pajānāti, evaṃ upādānanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya...pe... dukkhassantakaro hoti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**96.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako taṇhaṇca pajānāti, taṇhāsamudayaṇca pajānāti, taṇhānirodhaṇca pajānāti, taṇhānirodhagāminiṃ paṭipadaṇca pajānāti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamā panāvuso,

taṇhā, katamo taṇhāsamudayo, katamo taṇhānirodho, katamā taṇhānirodhagāminī paṭipadā? Chayime, āvuso, taṇhākāyā – rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbatāṇhā, dhammataṇhā. Vedanāsamudayā taṇhāsamudayo, vedanānirodhā taṇhānirodho, ayameva ariyo aṭṭhaṅgiko maggo taṇhānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ taṇhaṃ pajānāti, evaṃ taṇhāsamudayaṃ pajānāti, evaṃ taṇhānirodhaṃ pajānāti, evaṃ taṇhānirodhagāminīṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya...pe... dukkhassantakaro hoti – ettāvataṭṭhi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**97.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako vedanañca pajānāti, vedanāsamudayañca pajānāti, vedanānirodhañca pajānāti, vedanānirodhagāminīṃ paṭipadañca pajānāti – ettāvataṭṭhi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamā panāvuso, vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā? Chayime, āvuso, vedanākāyā – cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Phassasamudayā vedanāsamudayo, phassanirodhā vedanānirodho, ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ vedanaṃ pajānāti, evaṃ vedanāsamudayaṃ pajānāti, evaṃ vedanānirodhaṃ pajānāti, evaṃ vedanānirodhagāminīṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya...pe... dukkhassantakaro hoti – ettāvataṭṭhi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**98.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako phassañca pajānāti, phassasamudayañca pajānāti, phassanirodhañca pajānāti, phassanirodhagāminīṃ paṭipadañca pajānāti – ettāvataṭṭhi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamo panāvuso, phasso, katamo phassasamudayo, katamo phassanirodho, katamā phassanirodhagāminī paṭipadā? Chayime, āvuso, phassakāyā – cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso. Saḷāyatanasamudayā phassasamudayo, saḷāyatanirodhā phassanirodho, ayameva ariyo aṭṭhaṅgiko maggo phassanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ phassaṃ pajānāti, evaṃ phassasamudayaṃ pajānāti, evaṃ phassanirodhaṃ pajānāti, evaṃ phassanirodhagāminīṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya...pe... dukkhassantakaro hoti – ettāvataṭṭhi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**99.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako saḷāyatanañca pajānāti, saḷāyatanasamudayañca pajānāti, saḷāyatanirodhañca pajānāti, saḷāyatanirodhagāminīṃ paṭipadañca pajānāti – ettāvataṭṭhi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, saḷāyatanaṃ, katamo saḷāyatanasamudayo, katamo saḷāyatanirodho, katamā saḷāyatanirodhagāminī paṭipadā? Chayimāni, āvuso, āyatanāni – cakkhāyatanaṃ, sotāyatanaṃ, ghāṇāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ. Nāmarūpasamudayā saḷāyatanasamudayo, nāmarūpanirodhā saḷāyatanirodho, ayameva ariyo aṭṭhaṅgiko maggo saḷāyatanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ saḷāyatanaṃ pajānāti, evaṃ saḷāyatanasamudayaṃ pajānāti,



evaṃ saḷāyatanaṇirodhaṃ pajānāti, evaṃ saḷāyatanaṇirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya...pe... dukkhassantakaro hoti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma’nti.

**100.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako nāmarūpaṇca pajānāti, nāmarūpasamudayaṇca pajānāti, nāmarūpanirodhaṇca pajānāti, nāmarūpanirodhagāminiṃ paṭipadaṇca pajānāti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, nāmarūpaṃ, katamo nāmarūpasamudayo, katamo nāmarūpanirodho, katamā nāmarūpanirodhagāminī paṭipadā? Vedanā, saññā, cetanā, phasso, manasikāro – idaṃ vuccatāvuso, nāmaṃ; cattāri ca mahābhūtāni, catunnaṇca mahābhūtānaṃ upādāyarūpaṃ – idaṃ vuccatāvuso, rūpaṃ. Iti idaṇca nāmaṃ idaṇca rūpaṃ – idaṃ vuccatāvuso, nāmarūpaṃ. Viññāṇasamudayā nāmarūpasamudayo, viññāṇanirodhā nāmarūpanirodho, ayameva ariyo aṭṭhaṅgiko maggo nāmarūpanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ nāmarūpaṃ pajānāti, evaṃ nāmarūpasamudayaṃ pajānāti, evaṃ nāmarūpanirodhaṃ pajānāti, evaṃ nāmarūpanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya...pe... dukkhassantakaro hoti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma’nti.

**101.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako viññāṇaṇca pajānāti, viññāṇasamudayaṇca pajānāti, viññāṇanirodhaṇca pajānāti, viññāṇanirodhagāminiṃ paṭipadaṇca pajānāti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, viññāṇaṃ, katamo viññāṇasamudayo, katamo viññāṇanirodho, katamā viññāṇanirodhagāminī paṭipadā? Chayime, āvuso, viññāṇakāyā – cakkhuvīññāṇaṃ, sotavīññāṇaṃ, ghānavīññāṇaṃ, jivhāvīññāṇaṃ, kāyavīññāṇaṃ, manovīññāṇaṃ. Saṅkhārasamudayā viññāṇasamudayo, saṅkhāranirodhā viññāṇanirodho, ayameva ariyo aṭṭhaṅgiko maggo viññāṇanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ viññāṇaṃ pajānāti, evaṃ viññāṇasamudayaṃ pajānāti, evaṃ viññāṇanirodhaṃ pajānāti, evaṃ viññāṇanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya...pe... dukkhassantakaro hoti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma’nti.

**102.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako saṅkhāre ca pajānāti, saṅkhārasamudayaṇca pajānāti, saṅkhāranirodhaṇca pajānāti, saṅkhāranirodhagāminiṃ paṭipadaṇca pajānāti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katame panāvuso, saṅkhārā, katamo saṅkhārasamudayo, katamo saṅkhāranirodho, katamā saṅkhāranirodhagāminī paṭipadā? Tayome, āvuso, saṅkhārā – kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro. Avijjāsamudayā saṅkhārasamudayo, avijjānirodhā saṅkhāranirodho, ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ saṅkhāre pajānāti, evaṃ saṅkhārasamudayaṃ pajānāti, evaṃ saṅkhāranirodhaṃ pajānāti, evaṃ saṅkhāranirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmi’ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti – ettāvātāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma’nti.

**103.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako avijjāñca pajānāti, avijjāsamudayañca pajānāti, avijjānirodhañca pajānāti, avijjānirodhagāminiṃ paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamā panāvuso, avijjā, katamo avijjāsamudayo, katamo avijjānirodho, katamā avijjānirodhagāminī paṭipadā? Yaṃ kho, āvuso, dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ – ayaṃ vuccatāvuso, avijjā. Āsavasamudayā avijjāsamudayo, āsavanirodhā avijjānirodho, ayameva ariyo aṭṭhaṅgiko maggo avijjānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ avijjāṃ pajānāti, evaṃ avijjāsamudayaṃ pajānāti, evaṃ avijjānirodhaṃ pajānāti, evaṃ avijjānirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjāṃ pahāya vijjāṃ uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma’nti.

**104.** “Sādhāvuso”ti kho te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sārīputtaṃ uttari pañhaṃ apucchum – “siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma’nti?

“Siyā, āvuso. Yato kho, āvuso, ariyasāvako āsavañca pajānāti, āsavasamudayañca pajānāti, āsavanirodhañca pajānāti, āsavanirodhagāminiṃ paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamo panāvuso, āsavo, katamo āsavasamudayo, katamo āsavanirodho, katamā āsavanirodhagāminī paṭipadāti? Tayome, āvuso, āsavā – kāmāsavo, bhavāsavo, avijjāsavo. Avijjāsamudayā āsavasamudayo, avijjānirodhā āsavanirodho, ayameva ariyo aṭṭhaṅgiko maggo āsavanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ āsavaṃ pajānāti, evaṃ āsavasamudayaṃ pajānāti, evaṃ āsavanirodhaṃ pajānāti, evaṃ āsavanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjāṃ pahāya vijjāṃ uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma’nti.

Idamavocāyasmā sārīputto. Attamaṇā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanduntī.

Sammādiṭṭhisuttaṃ niṭṭhitaṃ navamaṃ. [ito paraṃ kesuci potthakesu imāpi gāthāyoṣevaṃ dissanti – ṣḍukkhaṃ jarāmaṇaṃ upādānaṃ, saḷāyatanaṃ nāmarūpaṃ. viññāṇaṃ yā sā pare, katamā panāvuso padānaṃṣkiṃ jāti taṇhā ca vedanā, avijjāya catukkanayo. cattāri pare katamā, panāvuso padānaṃ kevalaṃṣāhāro ca bhavo phasso, saṅkhāro āsavapañcamo. yāva pañca pare katamā, panāvuso padānaṃ kiṃṣkatamanti chabbidhā vuttaṃ, katamāni catubbidhāni. katamo pañcavidho vutto, sabbesaṃ ekasaṅkhānaṃ pañcanayapadāni cāti ]

## 10. Mahāsatipaṭṭhānasuttaṃ

**105.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

### Uddeso

**106.** “Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ [pariddavānaṃ (sī. pī.)] samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā.

“Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

Uddeso niṭṭhito.

### **Kāyānupassanā ānāpānapabbhaṃ**

**107.** “Kathaṅca, bhikkhave, bhikkhu kāye kāyānupassī viharati? Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgāragato vā nisīdati, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā. So satova assasati, satova [sato (sī. syā.)] passasati. Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ ti pajānāti, rassaṃ vā assasanto ‘rassaṃ assasāmī’ ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ ti pajānāti, ‘sabbakāyapaṭisaṃvedī assasissāmī’ ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ ti sikkhati.

“Seyyathāpi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā dīghaṃ vā añchanto ‘dīghaṃ añchāmī’ ti pajānāti, rassaṃ vā añchanto ‘rassaṃ añchāmī’ ti pajānāti; evameva kho, bhikkhave, bhikkhu dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ ti pajānāti, rassaṃ vā assasanto ‘rassaṃ assasāmī’ ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ ti pajānāti; ‘sabbakāyapaṭisaṃvedī assasissāmī’ ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ ti sikkhati. Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho [evampi (sī. syā. pī.)], bhikkhave, bhikkhu kāye kāyānupassī viharati.

Ānāpānapabbhaṃ niṭṭhitaṃ.

### **Kāyānupassanā iriyāpathapabbhaṃ**

**108.** “Puna caparaṃ, bhikkhave, bhikkhu gacchanto vā ‘gacchāmī’ ti pajānāti, ṭhito vā ‘ṭhitomhī’ ti pajānāti, nisinno vā ‘nisinnomhī’ ti pajānāti, sayāno vā ‘sayānomhī’ ti pajānāti. Yathā yathā vā panassa kāyo paṇihito hoti tathā tathā naṃ pajānāti. Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Iriyāpathapabbhaṃ niṭṭhitaṃ.

### Kāyānupassanā sampajānapabbam

109. “Puna caparam, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārīte sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti. Iti ajjhataṃ vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Sampajānapabbam niṭṭhitam.

### Kāyānupassanā paṭikūlamanasikārapabbam

110. “Puna caparam, bhikkhave, bhikkhu imameva kāyaṃ uddham pādatalā, adho kesamatthakā, tacapariyantam pūram nānappakārassa asucino paccavekkhati – ‘atthi imasmim kāye kesā lomā nakhā dantā taco maṃsam nhāru [nahāru (sī. syā. pī.)] aṭṭhi aṭṭhimiñjam vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antaṅgaṃ udariyam karīsam pittaṃ semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṅikā lasikā mutta’nti [muttam matthaluṅganti (ka.)].

“Seyyathāpi, bhikkhave, ubhatomukhā putoli [mūtoḷi (sī. syā. pī.)] pūrā nānāvihitassa dhañṇassa, seyyathidaṃ – sālīnam vīhīnam muggānam māsānam tilānam taṇḍulānam. Tameṇaṃ cakkhumā puriso muñcitvā paccavekkheyya – ‘ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti. Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddham pādatalā, adho kesamatthakā, tacapariyantam pūram nānappakārassa asucino paccavekkhati – ‘atthi imasmim kāye kesā lomā...pe... mutta’nti.

“Iti ajjhataṃ vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Paṭikūlamanasikārapabbam niṭṭhitam.

### Kāyānupassanā dhātumanasikārapabbam

111. “Puna caparam, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitam yathāpaṇihitam dhātuso paccavekkhati – ‘atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

“Seyyathāpi, bhikkhave, dakkho goghātakā vā goghātakantevāsī vā gāviṃ vadhitvā catumahāpathe [cātumahāpathe (sī. syā. pī.)] bilaso vibhajitvā nisinno assa. Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitam yathāpaṇihitam dhātuso paccavekkhati – ‘atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti. Iti ajjhataṃ vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Dhātumanasikārapabbam niṭṭhitam.

### Kāyānupassanā navasivathikapabbam

112. “Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitam ekāhamataṃ vā dvīhamataṃ vā tūhamataṃ vā uddhumātakam vinīlakam vipubbakajātam. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattito’ti [etaṃ anatītoti (sī. pī.)]. Iti ajjhataṃ vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ kaṅkehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ dīpīhi vā khajjamānaṃ siṅgālehi vā [gijjhehi vā khajjamānaṃ, suvānehi vā khajjamānaṃ, sigālehi vā (syā. pī.)] khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattito’ ti. Iti ajjhataṃ vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ...pe... aṭṭhikasaṅkhalikaṃ nimaṃsalohitamakkhitaṃ nhārusambandhaṃ...pe... aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ...pe... aṭṭhikāni apagatasambandhāni [apagatanhārusambandhāni (syā.)] disā vidisā vikkhittāni, aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena goppakaṭṭhikaṃ [‘aññena goppakaṭṭhika’nti idaṃ sī. syā. pī. potthakesu natthi] aññena jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭṭhikaṃ [aññena kaṭṭhikaṃ aññena piṭṭhaṭṭhikaṃ aññena kaṅṭakaṭṭhikaṃ aññena phāsukaṭṭhikaṃ aññena uraṭṭhikaṃ aññena aṃsaṭṭhikaṃ aññena bāhuṭṭhikaṃ (syā.)] aññena phāsukaṭṭhikaṃ aññena piṭṭhiṭṭhikaṃ aññena khandhaṭṭhikaṃ [aññena kaṭṭhikaṃ aññena piṭṭhaṭṭhikaṃ aññena kaṅṭakaṭṭhikaṃ aññena phāsukaṭṭhikaṃ aññena uraṭṭhikaṃ aññena aṃsaṭṭhikaṃ aññena bāhuṭṭhikaṃ (syā.)] aññena gīvaṭṭhikaṃ aññena hanukaṭṭhikaṃ aññena dantaṭṭhikaṃ aññena sīsakaṭṭhikaṃ. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattito’ ti. Iti ajjhataṃ vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ, aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni [saṅkhavaṇṇūpanibhāni (sī. syā. pī.)] ...pe... aṭṭhikāni puñjakitāni terovassikāni...pe... aṭṭhikāni pūtīni cuṇṇakajātāni. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattito’ ti. Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ ti vā panassa satī paccupaṭṭhitā hotī. Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Navasivathikapabbaṃ niṭṭhitaṃ.

Cuddasakāyānupassanā niṭṭhitā.

### Vedanānupassanā

**113.** “Kathaṅca pana, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati? Idha, bhikkhave, bhikkhu sukhaṃ vā [sukhaṃ, dukkhaṃ, adukkhamasukhaṃ (sī. syā. pī. ka.)] vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayamī’ ti pajānāti; dukkhaṃ vā [sukhaṃ, dukkhaṃ, adukkhamasukhaṃ (sī. syā. pī. ka.)] vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayamī’ ti pajānāti; adukkhamasukhaṃ vā vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayamī’ ti pajānāti; sāmisaṃ vā sukhaṃ vedanaṃ vedayamāno ‘sāmisaṃ sukhaṃ vedanaṃ vedayamī’ ti pajānāti; nirāmisam vā sukhaṃ vedanaṃ vedayamāno ‘nirāmisam sukhaṃ vedanaṃ vedayamī’ ti pajānāti; sāmisaṃ vā dukkhaṃ vedanaṃ vedayamāno ‘sāmisaṃ dukkhaṃ vedanaṃ vedayamī’ ti pajānāti; nirāmisam vā dukkhaṃ vedanaṃ vedayamāno ‘nirāmisam dukkhaṃ vedanaṃ vedayamī’ ti pajānāti; sāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno ‘sāmisaṃ adukkhamasukhaṃ vedanaṃ vedayamī’ ti pajānāti; nirāmisam vā adukkhamasukhaṃ vedanaṃ vedayamāno ‘nirāmisam adukkhamasukhaṃ vedanaṃ vedayamī’ ti pajānāti; iti ajjhataṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhatabhiddhā vā vedanāsu vedanānupassī viharati; samudayadhammānupassī vā vedanāsu

viharati, vayadhammānupassī vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati. ‘Atthi vedanā’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñānamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

Vedanānupassanā niṭṭhitā.

### Cittānupassanā

**114.** “Kathañca pana, bhikkhave, bhikkhu citte cittānupassī viharati? Idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ ‘sarāgaṃ citta’nti pajānāti, vītarāgaṃ vā cittaṃ ‘vītarāgaṃ citta’nti pajānāti; sadosaṃ vā cittaṃ ‘sadosaṃ citta’nti pajānāti, vītadosaṃ vā cittaṃ ‘vītadosaṃ citta’nti pajānāti; samohaṃ vā cittaṃ ‘samohaṃ citta’nti pajānāti, vītamohaṃ vā cittaṃ ‘vītamohaṃ citta’nti pajānāti; saṃkhittaṃ vā cittaṃ ‘saṃkhittaṃ citta’nti pajānāti, vikkhittaṃ vā cittaṃ ‘vikkhittaṃ citta’nti pajānāti; mahaggataṃ vā cittaṃ ‘mahaggataṃ citta’nti pajānāti, amahaggataṃ vā cittaṃ ‘amahaggataṃ citta’nti pajānāti; sauttaraṃ vā cittaṃ ‘sauttaraṃ citta’nti pajānāti, anuttaraṃ vā cittaṃ ‘anuttaraṃ citta’nti pajānāti; samāhitaṃ vā cittaṃ ‘samāhitaṃ citta’nti pajānāti, asamāhitaṃ vā cittaṃ ‘asamāhitaṃ citta’nti pajānāti; vimuttaṃ vā cittaṃ ‘vimuttaṃ citta’nti pajānāti, avimuttaṃ vā cittaṃ ‘avimuttaṃ citta’nti pajānāti. Iti ajjhataṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhatabhiddhā vā citte cittānupassī viharati; samudayadhammānupassī vā cittasmim viharati, vayadhammānupassī vā cittasmim viharati, samudayavayadhammānupassī vā cittasmim viharati. ‘Atthi citta’nti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñānamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu citte cittānupassī viharati.

Cittānupassanā niṭṭhitā.

### Dhammānupassanā nīvaraṇapabbhaṃ

**115.** “Kathañca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati? Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?

“Idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ kāmacchandaṃ ‘atthi me ajjhataṃ kāmacchando’ti pajānāti, asantaṃ vā ajjhataṃ kāmacchandaṃ ‘natthi me ajjhataṃ kāmacchando’ti pajānāti; yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti tañca pajānāti.

“Santaṃ vā ajjhataṃ byāpādaṃ ‘atthi me ajjhataṃ byāpādo’ti pajānāti, asantaṃ vā ajjhataṃ byāpādaṃ ‘natthi me ajjhataṃ byāpādo’ti pajānāti; yathā ca anuppannassa byāpādassa uppādo hoti tañca pajānāti, yathā ca uppannassa byāpādassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa byāpādassa āyatim anuppādo hoti tañca pajānāti.

“Santaṃ vā ajjhataṃ thīnamiddhaṃ ‘atthi me ajjhataṃ thīnamiddha’nti pajānāti, asantaṃ vā ajjhataṃ thīnamiddhaṃ ‘natthi me ajjhataṃ thīnamiddha’nti pajānāti, yathā ca anuppannassa thīnamiddhassa uppādo hoti tañca pajānāti, yathā ca uppannassa thīnamiddhassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa thīnamiddhassa āyatim anuppādo hoti tañca pajānāti.

“Santaṃ vā ajjhataṃ uddhaccakukkuccaṃ ‘atthi me ajjhataṃ uddhaccakukkucca’nti pajānāti, asantaṃ vā ajjhataṃ uddhaccakukkuccaṃ ‘natthi me ajjhataṃ uddhaccakukkucca’nti pajānāti; yathā ca anuppannassa uddhaccakukkucassa uppādo hoti tañca pajānāti, yathā ca uppannassa

uddhaccakukkuccassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti tañca pajānāti.

“Santaṃ vā ajjhattaṃ vicikicchā ‘atthi me ajjhattaṃ vicikicchā’ ti pajānāti, asantaṃ vā ajjhattaṃ vicikicchā ‘natthi me ajjhattaṃ vicikicchā’ ti pajānāti; yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti tañca pajānāti.

“Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

Nīvaraṇapabbāṃ niṭṭhitaṃ.

### **Dhammānupassanā khandhapabbāṃ**

**116.** “Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu? Idha, bhikkhave, bhikkhu – ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo; iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo; iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo; iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ ti; iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

Khandhapabbāṃ niṭṭhitaṃ.

### **Dhammānupassanā āyatanapabbāṃ**

**117.** “Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu?

“Idha, bhikkhave, bhikkhu cakkhuñca pajānāti, rūpe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

“Sotañca pajānāti, sadde ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

“Ghānañca pajānāti, gandhe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca

pajānāti, yathā ca anuppannessa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannessa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

“Jivhañca pajānāti, rase ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannessa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannessa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

“Kāyañca pajānāti, phoṭṭhabbe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannessa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannessa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

“Manañca pajānāti, dhamme ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannessa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannessa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

“Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabhāhiresu āyatanesu.

Āyatanapabbāṃ niṭṭhitaṃ.

### **Dhammānupassanā bojjhaṅgapabbāṃ**

**118.** “Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu? Idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ satisambojjhaṅgaṃ ‘atthi me ajjhataṃ satisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ satisambojjhaṅgaṃ ‘natthi me ajjhataṃ satisambojjhaṅgo’ti pajānāti, yathā ca anuppannessa satisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannessa satisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santaṃ vā ajjhataṃ dhammavicayasambojjhaṅgaṃ ‘atthi me ajjhataṃ dhammavicayasambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ dhammavicayasambojjhaṅgaṃ ‘natthi me ajjhataṃ dhammavicayasambojjhaṅgo’ti pajānāti, yathā ca anuppannessa dhammavicayasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannessa dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santaṃ vā ajjhataṃ vīriyasambojjhaṅgaṃ ‘atthi me ajjhataṃ vīriyasambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ vīriyasambojjhaṅgaṃ ‘natthi me ajjhataṃ vīriyasambojjhaṅgo’ti pajānāti, yathā ca anuppannessa vīriyasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannessa vīriyasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santaṃ vā ajjhataṃ pītisambojjhaṅgaṃ ‘atthi me ajjhataṃ pītisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ pītisambojjhaṅgaṃ ‘natthi me ajjhataṃ pītisambojjhaṅgo’ti pajānāti, yathā ca anuppannessa pītisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannessa pītisambojjhaṅgassa



bhāvanāya pāripūrī hoti tañca pajānāti.

“Santaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ ‘atthi me ajjhattaṃ passaddhisambojjhaṅgo’ ti pajānāti, asantaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ ‘natthi me ajjhattaṃ passaddhisambojjhaṅgo’ ti pajānāti, yathā ca anuppanassa passaddhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppanassa passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ ‘atthi me ajjhattaṃ samādhisambojjhaṅgo’ ti pajānāti, asantaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ ‘natthi me ajjhattaṃ samādhisambojjhaṅgo’ ti pajānāti, yathā ca anuppanassa samādhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppanassa samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ ‘atthi me ajjhattaṃ upekkhāsambojjhaṅgo’ ti pajānāti, asantaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ ‘natthi me ajjhattaṃ upekkhāsambojjhaṅgo’ ti pajānāti, yathā ca anuppanassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppanassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Bojjhaṅgapabbaṃ niṭṭhitam [\[bojjhaṅgapabbaṃ niṭṭhitam. paṭhamabhāṇavāraṃ \(syā.\)\]](#).

### **Dhammānupassanā saccapabbaṃ**

**119.** “Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu. Kathanca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu? Idha, bhikkhave, bhikkhu ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ ti yathābhūtaṃ pajānāti.

Paṭhamabhāṇavāro niṭṭhito.

### **Dukkhasaccaniddeso**

**120.** “Katamañca, bhikkhave, dukkhaṃ ariyasaccaṃ? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho [[“appiyehi...pe... vippayogopi dukkho” ti pāṭho ceva taṃniddeso ca sī. pī. potthakesu na dīssati, sumaṅgalavilāsiniyaṃpi taṃsaṃvaṇṇanā natthi](#)], yampicchaṃ na labhati tampi dukkhaṃ, saṃkhittena pañcupādānakkhandhā [[pañcupādānakkhandhāpi \(ka.\)](#)] dukkhā.

**121.** “Katamā ca, bhikkhave, jāti? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayaṃ vuccati, bhikkhave, jāti.

**122.** “Katamā ca, bhikkhave, jarā? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, ayaṃ vuccati, bhikkhave, jarā.

**123.** “Katamañca, bhikkhave, maraṇaṃ? Yaṃ [[sumaṅgalavilāsini oloketabbā](#)] tesam tesam

sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālaṅkiriyā khandhānaṃ bhedo kaḷavarassa nikkhepo jīvitindriyassupacchedo, idaṃ vuccati, bhikkhave, maraṇaṃ.

**124.** “Katamo ca, bhikkhave, soko? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko, ayaṃ vuccati, bhikkhave, soko.

**125.** “Katamo ca, bhikkhave, paridevo? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ, ayaṃ vuccati, bhikkhave, paridevo.

**126.** “Katamañca, bhikkhave, dukkhaṃ? Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāyasamphassaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, dukkhaṃ.

**127.** “Katamañca, bhikkhave, domanassaṃ? Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ manosamphassaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, domanassaṃ.

**128.** “Katamo ca, bhikkhave, upāyāso? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsītattaṃ upāyāsītattaṃ, ayaṃ vuccati, bhikkhave, upāyāso.

**129.** “Katamo ca, bhikkhave, appiyehi sampayogo dukkho? Idha yassa te honti aniṭṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti anattakāmā ahitakāmā aphāsukakāmā ayogakkhemakāmā, yā tehi saddhiṃ saṅgati samāgamo samodhānaṃ missībhāvo, ayaṃ vuccati, bhikkhave, appiyehi sampayogo dukkho.

**130.** “Katamo ca, bhikkhave, piyehi vippayogo dukkho? Idha yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti atthakāmā hitakāmā phāsukakāmā yogakkhemakāmā mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā ñātisālohitā vā, yā tehi saddhiṃ asaṅgati asamāgamo asamodhānaṃ amissībhāvo, ayaṃ vuccati, bhikkhave, piyehi vippayogo dukkho.

**131.** “Katamañca, bhikkhave, yampiccaṃ na labhati tampi dukkhaṃ? Jātidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati – ‘aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyā’ ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampiccaṃ na labhati tampi dukkhaṃ. Jarādhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati – ‘aho vata mayaṃ na jarādhammā assāma, na ca vata no jarā āgaccheyyā’ ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampiccaṃ na labhati tampi dukkhaṃ. Byādhidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati – ‘aho vata mayaṃ na byādhidhammā assāma, na ca vata no byādhi āgaccheyyā’ ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampiccaṃ na labhati tampi dukkhaṃ. Maraṇadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati – ‘aho vata mayaṃ na maraṇadhammā assāma, na ca vata no maraṇaṃ āgaccheyyā’ ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampiccaṃ na labhati tampi dukkhaṃ. Sokaparidevadukkhadomanassupāyāsadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati – ‘aho vata mayaṃ na sokaparidevadukkhadomanassupāyāsadhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyāsadhammā āgaccheyyū’ nti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampiccaṃ na labhati tampi dukkhaṃ.

**132.** “Katame ca, bhikkhave, saṃkhittena pañcupādānakkhandhā dukkhā? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññānupādānakkhandho. Ime vuccanti, bhikkhave, saṃkhittena pañcupādānakkhandhā dukkhā. Idaṃ vuccati, bhikkhave, dukkhaṃ ariyasaccaṃ.

### Samudayasaccaniddeso

133. “Katamañca, bhikkhave, dukkhasamudayaṃ [dukkhasamudayo (syā.)] ariyasaccaṃ? Yāyaṃ taṇhā ponobbhavikā [ponobbhavikā (sī. pī.)] nandirāgasahagatā [nandirāgasahagatā (sī. syā. pī.)] tatratatrābhinandinī. Seyyathidaṃ – kāmataṇhā bhavataṇhā vibhavataṇhā.

“Sā kho panesā, bhikkhave, taṇhā kattha uppajjamānā uppajjati, kattha nivisamānā nivisati? Yaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Kiñca loke piyarūpaṃ sātārūpaṃ? Cakkhu loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotaṃ loke...pe... ghānaṃ loke... jivhā loke... kāyo loke... mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpā loke... saddā loke... gandhā loke... rasā loke... phoṭṭhabbā loke... dhammā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Cakkhuvīññāṇaṃ loke... sotavīññāṇaṃ loke... ghānavīññāṇaṃ loke... jivhāvīññāṇaṃ loke... kāyavīññāṇaṃ loke... manovīññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Cakkhusamphasso loke... sotasamphasso loke... ghānasamphasso loke... jivhāsamphasso loke... kāyasamphasso loke... manosamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Cakkhusamphassajā vedanā loke... sotasamphassajā vedanā loke... ghānasamphassajā vedanā loke... jivhāsamphassajā vedanā loke... kāyasamphassajā vedanā loke... manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpasaññā loke... saddasaññā loke... gandhasaññā loke... rasasaññā loke... phoṭṭhabbasaññā loke... dhammasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpasañcetanā loke... saddasañcetanā loke... gandhasañcetanā loke... rasasañcetanā loke... phoṭṭhabbasañcetanā loke... dhammasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpataṇhā loke... saddataṇhā loke... gandhataṇhā loke... rasataṇhā loke... phoṭṭhabbataṇhā loke... dhammataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpavitakko loke... saddavitakko loke... gandhavitakko loke... rasavitakko loke... phoṭṭhabbavitakko loke... dhammavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpavicāro loke... saddavicāro loke... gandhavicāro loke... rasavicāro loke... phoṭṭhabbavicāro loke... dhammavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Idaṃ vuccati, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ.

### Nirodhasaccaniddeso

**134.** “Katamañca, bhikkhave, dukkhanirodham [dukkhanirodho (syā.)] ariyasaccaṃ? Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

“Sā kho panesā, bhikkhave, taṇhā kattha pahīyamānā pahīyati, kattha nirujjhamānā nirujjhati? Yaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Kiñca loke piyarūpaṃ sātārūpaṃ? Cakkhu loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotaṃ loke...pe... ghānaṃ loke... jivhā loke... kāyo loke... mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Rūpā loke... saddā loke... gandhā loke... rasā loke... phoṭṭhabbā loke... dhammā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Cakkhuvīññāṇaṃ loke... sotavīññāṇaṃ loke... ghānavīññāṇaṃ loke... jivhāvīññāṇaṃ loke... kāyavīññāṇaṃ loke... manovīññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Cakkhusamphasso loke... sotasamphasso loke... ghānasamphasso loke... jivhāsamphasso loke... kāyasamphasso loke... manosamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Cakkhusamphassajā vedanā loke... sotasamphassajā vedanā loke... ghānasamphassajā vedanā loke... jivhāsamphassajā vedanā loke... kāyasamphassajā vedanā loke... manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Rūpasaññā loke... saddasaññā loke... gandhasaññā loke... rasasaññā loke... phoṭṭhabbasaññā loke... dhammasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Rūpasañcetanā loke... saddasañcetanā loke... gandhasañcetanā loke... rasasañcetanā loke... phoṭṭhabbasañcetanā loke... dhammasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Rūpataṇhā loke... saddataṇhā loke... gandhataṇhā loke... rasataṇhā loke... phoṭṭhabbataṇhā loke... dhammataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Rūpavitakko loke... saddavitakko loke... gandhavitakko loke... rasavitakko loke... phoṭṭhabbavitakko loke... dhammavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Rūpavicāro loke... saddavicāro loke... gandhavicāro loke... rasavicāro loke... phoṭṭhabbavicāro loke... dhammavicāro loke piyarūpaṃ sātārūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Idaṃ vuccati, bhikkhave, dukkhanirodham ariyasaccaṃ.

### Maggasaccaniddeso

**135.** “Katamañca, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ? Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamāchi.

“Katamā ca, bhikkhave, sammādiṭṭhi? Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccati, bhikkhave, sammādiṭṭhi.

“Katamo ca, bhikkhave, sammāsaṅkappo? Nekkhammasaṅkappo abyāpādasāṅkappo avihimsāsaṅkappo. Ayaṃ vuccati, bhikkhave, sammāsaṅkappo.

“Katamā ca, bhikkhave, sammāvācā? Musāvādā veramaṇī [veramaṇi (ka.)], pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī. Ayaṃ vuccati, bhikkhave, sammāvācā.

“Katamo ca, bhikkhave, sammākammanto? Paṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī. Ayaṃ vuccati, bhikkhave, sammākammanto.

“Katamo ca, bhikkhave, sammāājīvo? Idha, bhikkhave, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvitam kappeti. Ayaṃ vuccati, bhikkhave, sammāājīvo.

“Katamo ca, bhikkhave, sammāvāyāmo? Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ayaṃ vuccati, bhikkhave, sammāvāyāmo.

“Katamā ca, bhikkhave, sammāsati? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ; citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Ayaṃ vuccati, bhikkhave, sammāsati.

“Katamo ca, bhikkhave, sammāsamādhi? Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, sammāsamādhi. Idaṃ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

**136.** “Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

Saccapabbaṃ niṭṭhitaṃ.

Dhammānupassanā niṭṭhitā.

**137.** “Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni, tassa dvinnam phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, satta vassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni...pe... pañca vassāni... cattāri vassāni... tīṇi vassāni... dve vassāni... ekaṃ vassaṃ... tiṭṭhatu, bhikkhave, ekaṃ vassaṃ. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnam phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā. Tiṭṭhantu, bhikkhave, satta māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni...pe... pañca māsāni... cattāri māsāni... tīṇi māsāni... dve māsāni... ekaṃ māsam... aḍḍhamāsaṃ... tiṭṭhatu, bhikkhave, aḍḍhamāso. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnam phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā”ti.

**138.** ““Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhiḅgamāya nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānā”ti. Iti yaṃ taṃ vuttaṃ, idametam paṭicca vutta”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Mahāsatiṭṭhānasuttaṃ niṭṭhitaṃ dasamaṃ.

Mūlapariyāyavaggo niṭṭhito paṭhamaṃ.

Tassuddānaṃ – [ito paraṃ kesuci potthakesu imāpi gāthāyo evaṃ dissanti –ṣajaraṃ amataṃ amatādhiḅgamaṃ, phalamagganidassanaṃ dukkhanudaṃ. sahitattaṃ mahārasahassakaraṃ, bhūtamiti sāraṃ vividhaṃ suṇātha.ṣṭaḷākaṃ vasupūritaṃ ghammapathe, tividhaggipiḷesitanibbāpanaṃ. byādhipanudanaosadhayo, pacchimasuttapavarā ṭhapitā.ṣmadhumandavarasāmadānaṃ, khiḍḍārati jananimanusāṅghātaṃ. tathā sutte veyyākaraṇā ṭhapitā, sakyaputtānamabhidamanatthāya.ṣpaññāsaṃ ca diyadhāsatam, dve ca veyyākaraṇaṃ apare ca. tevanāmagataṃ ca anupubbaṃ, ekamaṇā nisāmetha mudaggaṃ.]

Mūlasusaṃvaradhammadāyādā, bheravānaṅgaṇākaṅkheyyavatthaṃ;  
Sallekhasammādiṭṭhisatiṭṭhānaṃ, vaggavaro asamo susamatto.

## 2. Sīhanādavaggo

### 1. Cūḷasīhanādasuttaṃ

**139.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosaṃ. Bhagavā etadavoca –

“Idheva, bhikkhave, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo; suññā parappavādā samaṇebhi aññehīti [samaṇehi aññeti (sī. pī. ka.) ettha aññehīti sakāya paṭiññāya saccābhīññehīti attho veditabbo]. Evametam [evameva (syā. ka.)], bhikkhave, sammā sīhanādaṃ nadatha.

**140.** “Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘ko pañāyasmantānaṃ assāso, kiṃ balaṃ, yena tumhe āyasmanto evaṃ vadetha – idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo; suññā parappavādā samaṇebhi aññehī”ti?

Evamvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā – ‘atthi kho no, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayaṃ attani sampassamānā evaṃ vadema – idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo; suññā parappavādā samaṇebhi aññehīti. Katame cattāro? Atthi kho no, āvuso, satthari pasādo, atthi dhamme pasādo, atthi sīlesu paripūrakāritā; sahadhammikā kho pana piyā manāpā – gahaṭṭhā ceva pabbajitā ca. Ime kho no, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayaṃ attani sampassamānā evaṃ vadema – idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo; suññā parappavādā samaṇebhi aññehī’ti.

**141.** ‘‘Thānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘amhākampi kho, āvuso, atthi satthari pasādo yo amhākaṃ satthā, amhākampi atthi dhamme pasādo yo amhākaṃ dhammo, mayampi sīlesu paripūrakārino yāni amhākaṃ sīlāni, amhākampi sahadhammikā piyā manāpā – gahaṭṭhā ceva pabbajitā ca. Idha no, āvuso, ko vireso ko adhippayāso [adhippayo (ka. sī. syā. pī.), adhippayogo (ka.)] kiṃ nānākaraṇaṃ yadidaṃ tumhākañceva amhākañcā’ti?’

‘‘Evamvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā – ‘kiṃ panāvuso, ekā niṭṭhā, udāhu puthu niṭṭhā’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘ekāvuso, niṭṭhā, na puthu niṭṭhā’ti.

‘‘Sā panāvuso, niṭṭhā sarāgassa udāhu vītarāgassā’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘vītarāgassāvuso, sā niṭṭhā, na sā niṭṭhā sarāgassā’ti.

‘‘Sā panāvuso, niṭṭhā sadosassa udāhu vītadosassā’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘vītadosassāvuso, sā niṭṭhā, na sā niṭṭhā sadosassā’ti.

‘‘Sā panāvuso, niṭṭhā samohassa udāhu vītamohassā’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘vītamohassāvuso, sā niṭṭhā, na sā niṭṭhā samohassā’ti.

‘‘Sā panāvuso, niṭṭhā sataṇhassa udāhu vītataṇhassā’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘vītataṇhassāvuso, sā niṭṭhā, na sā niṭṭhā sataṇhassā’ti.

‘‘Sā panāvuso, niṭṭhā saupādānassa udāhu anupādānassā’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘anupādānassāvuso, sā niṭṭhā, na sā niṭṭhā saupādānassā’ti.

‘‘Sā panāvuso, niṭṭhā viddasuno udāhu aviddasuno’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘viddasuno, āvuso, sā niṭṭhā, na sā niṭṭhā aviddasuno’ti.

‘‘Sā panāvuso, niṭṭhā anuruddhappaṭiviruddhassa udāhu ananuruddhaappaṭiviruddhassā’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘ananuruddhaappaṭiviruddhassāvuso, sā niṭṭhā, na sā niṭṭhā anuruddhappaṭiviruddhassā’ti.

‘‘Sā panāvuso, niṭṭhā papañcārāmassa papañcaratino udāhu nippapañcārāmassa nippapañcaratino’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘nippapañcārāmassāvuso, sā niṭṭhā nippapañcaratino, na sā niṭṭhā papañcārāmassa papañcaratino’ti.

**142.** ‘‘Dvemā, bhikkhave, diṭṭhiyo – bhavadiṭṭhi ca vibhavadiṭṭhi ca. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā bhavadiṭṭhiṃ allīnā bhavadiṭṭhiṃ upagatā bhavadiṭṭhiṃ ajjhositā, vibhavadiṭṭhiyā te paṭiviruddhā. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā vibhavadiṭṭhiṃ allīnā vibhavadiṭṭhiṃ upagatā vibhavadiṭṭhiṃ ajjhositā, bhavadiṭṭhiyā te paṭiviruddhā. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ dvinnaṃ diṭṭhīnaṃ samudayañca atthaṅgamañca assādañca ādīnavañca

nissaraṇaṅca yathābhūtaṃ nappajānanti, ‘te sarāgā te sadosā te samohā te sataṅhā te saupādānā te aviddasuno te anuruddhappaṭiviruddhā te papañcārāmā papañcaratino; te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; na parimuccanti dukkhasmā’ ti vadāmi. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ dvinnāṃ diṭṭhīnaṃ samudayaṅca atthaṅgamaṅca assādaṅca ādīnavaṅca nissaraṇaṅca yathābhūtaṃ pajānanti, ‘te vītarāgā te vītadosā te vītamohā te vītataṅhā te anupādānā te viddasuno te ananuruddhaappaṭiviruddhā te nippapañcārāmā nippapañcaratino; te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; parimuccanti dukkhasmā’ ti vadāmi.

**143.** “Cattārimāni, bhikkhave, upādānāni. Katamāni cattāri? Kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ. Santi, bhikkhave, eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā. Te na sammā sabbupādānapariññāṃ paññapenti – kāmupādānassa pariññāṃ paññapenti, na diṭṭhupādānassa pariññāṃ paññapenti, na sīlabbatupādānassa pariññāṃ paññapenti, na attavādupādānassa pariññāṃ paññapenti. Taṃ kissa hetu? Imāni hi te bhonto samaṇabrāhmaṇā tīṇi ṭhānāni yathābhūtaṃ nappajānanti. Tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā; te na sammā sabbupādānapariññāṃ paññapenti – kāmupādānassa pariññāṃ paññapenti, na diṭṭhupādānassa pariññāṃ paññapenti, na sīlabbatupādānassa pariññāṃ paññapenti, na attavādupādānassa pariññāṃ paññapenti.

“Santi, bhikkhave, eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā. Te na sammā sabbupādānapariññāṃ paññapenti – kāmupādānassa pariññāṃ paññapenti, diṭṭhupādānassa pariññāṃ paññapenti, na sīlabbatupādānassa pariññāṃ paññapenti, na attavādupādānassa pariññāṃ paññapenti. Taṃ kissa hetu? Imāni hi te bhonto samaṇabrāhmaṇā dve ṭhānāni yathābhūtaṃ nappajānanti. Tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā; te na sammā [paṭijānamānā na sammā (?)] sabbupādānapariññāṃ paññapenti – kāmupādānassa pariññāṃ paññapenti, diṭṭhupādānassa pariññāṃ paññapenti, na sīlabbatupādānassa pariññāṃ paññapenti, na attavādupādānassa pariññāṃ paññapenti.

“Santi, bhikkhave, eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā. Te na sammā sabbupādānapariññāṃ paññapenti – kāmupādānassa pariññāṃ paññapenti, diṭṭhupādānassa pariññāṃ paññapenti, sīlabbatupādānassa pariññāṃ paññapenti, na attavādupādānassa pariññāṃ paññapenti. Taṃ kissa hetu? Imaṅhi te bhonto samaṇabrāhmaṇā ekaṃ ṭhānaṃ yathābhūtaṃ nappajānanti. Tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā; te na sammā [paṭijānamānā na sammā (?)] sabbupādānapariññāṃ paññapenti – kāmupādānassa pariññāṃ paññapenti, diṭṭhupādānassa pariññāṃ paññapenti, sīlabbatupādānassa pariññāṃ paññapenti, na attavādupādānassa pariññāṃ paññapenti.

“Evarūpe kho, bhikkhave, dhammavinaye yo satthari pasādo so na sammaggato akkhāyati; yo dhamme pasādo so na sammaggato akkhāyati; yā sīlesu paripūrakāritā sā na sammaggatā akkhāyati; yā sahadhammikesu piyamanāpatā sā na sammaggatā akkhāyati. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite.

**144.** “Tathāgato ca kho, bhikkhave, araham sammāsambuddho sabbupādānapariññāvādo paṭijānamāno sammā sabbupādānapariññāṃ paññapeti – kāmupādānassa pariññāṃ paññapeti, diṭṭhupādānassa pariññāṃ paññapeti, sīlabbatupādānassa pariññāṃ paññapeti, attavādupādānassa pariññāṃ paññapeti. Evarūpe kho, bhikkhave, dhammavinaye yo satthari pasādo so sammaggato akkhāyati; yo dhamme pasādo so sammaggato akkhāyati; yā sīlesu paripūrakāritā sā sammaggatā akkhāyati; yā sahadhammikesu piyamanāpatā sā sammaggatā akkhāyati. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ svākkhāte dhammavinaye suppavedite niyyānike upasamasamvattanike sammāsambuddhappavedite.



**145.** “Ime ca, bhikkhave, cattāro upādānā. Kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā? Ime cattāro upādānā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā. Taṇhā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā? Taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā. Vedanā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā? Vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā. Phasso cāyaṃ, bhikkhave, kiṃnidāno kiṃsamudayo kiṃjātikō kiṃpabhavo? Phasso saḷāyatananidāno saḷāyatanasamudayo saḷāyatanajātikō saḷāyatanapabhavo. Saḷāyatanāñcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ? Saḷāyatanāṃ nāmarūpanidānaṃ nāmarūpasamudayaṃ nāmarūpajātikaṃ nāmarūpapabhavaṃ. Nāmarūpañcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ? Nāmarūpaṃ viññāṇanidānaṃ viññāṇasamudayaṃ viññāṇajātikaṃ viññāṇapabhavaṃ. Viññāṇāñcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ? Viññāṇaṃ saṅkhāranidānaṃ saṅkhārasamudayaṃ saṅkhārajātikaṃ saṅkhārapabhavaṃ. Saṅkhārā cime, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā? Saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.

“Yato ca kho, bhikkhave, bhikkhuno avijjā pahīnā hoti vijjā uppannā, so avijjāvirāgā vijjuppādā neva kāmupādānaṃ upādiyati, na diṭṭhupādānaṃ upādiyati, na sīlabbatupādānaṃ upādiyati, na attavādupādānaṃ upādiyati. Anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ ti pajānātī” ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Cūlasīhanādasuttaṃ niṭṭhitaṃ paṭhamam.

## 2. Mahāsīhanādasuttaṃ

**146.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā vesāliyaṃ viharati bahinagare aparapure vanasaṅḍe. Tena kho pana samayena sunakkhatto licchaviputto acirapakkanto hoti imasmā dhammavinayā. So vesāliyaṃ parisati [parisatiṃ (sī. pī.)] evaṃ [etaṃ (pī. ka.)] vācaṃ bhāsati – “natthi samaṇassa gotamassa uttari [uttariṃ (pī.)] manussadhammā alamariyaññadassanaviseso. Takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānaṃ. Yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā” ti.

Atha kho āyasmā sārīputto pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvīsi. Assosi kho āyasmā sārīputto sunakkhattassa licchaviputtassa vesāliyaṃ parisati evaṃ vācaṃ bhāsitaṃ – “natthi samaṇassa gotamassa uttarimanussadhammā alamariyaññadassanaviseso. Takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānaṃ. Yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā” ti.

Atha kho āyasmā sārīputto vesāliyaṃ piṇḍāya caritvā pacchābhataṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā sārīputto bhagavantaṃ etadavoca – “sunakkhatto, bhante, licchaviputto acirapakkanto imasmā dhammavinayā. So vesāliyaṃ parisati evaṃ vācaṃ bhāsati – ‘natthi samaṇassa gotamassa uttarimanussadhammā alamariyaññadassanaviseso. Takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānaṃ. Yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā” ti.

**147.** “Kodhano heso, sārīputta, sunakkhatto moghapuriso. Kodhā ca panassa esā vācā bhāsītā. ‘Avaṇṇaṃ bhāsissāmī’ ti kho, sārīputta, sunakkhatto moghapuriso vaṇṇaṃyeva tathāgatassa bhāsati. Vaṇṇo heso, sārīputta, tathāgatassa yo evaṃ vadeyya – ‘yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā’ ti.

“Ayampi hi nāma, sārīputta, sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati – ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi, satthā devamanussānaṃ, buddho bhagavā’ ti.

“Ayampi hi nāma, sārīputta, sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati – ‘itipi so bhagavā anekavihitam iddhividham paccanubhoti – ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭam tiropākāraṃ tiropabbataṃ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummujjanimujjam karoti, seyyathāpi uduke; udukepi abhijjamāno gacchati, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasati parimajjati; yāva brahmalokāpi kāyena vasaṃ vatteti’ ti.

“Ayampi hi nāma, sārīputta, sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati – ‘itipi so bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti – dibbe ca mānuse ca, ye dūre santike cā’ ti.

“Ayampi hi nāma, sārīputta, sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati – ‘itipi so bhagavā parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti – sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti, vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajānāti; sadosaṃ vā cittaṃ sadosaṃ cittanti pajānāti, vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajānāti; samohaṃ vā cittaṃ samohaṃ cittanti pajānāti, vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajānāti; saṃkhittaṃ vā cittaṃ saṃkhittaṃ cittanti pajānāti, vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajānāti; mahaggataṃ vā cittaṃ mahaggataṃ cittanti pajānāti, amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajānāti; sauttaraṃ vā cittaṃ sauttaraṃ cittanti pajānāti, anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajānāti; samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajānāti, asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti pajānāti; vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajānāti, avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajānāti’ ti.

**148.** “Dasa kho panimāni, sārīputta, tathāgatassa tathāgatabalāni yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Katamāni dasa?

“Idha, sārīputta, tathāgato ṭhānaṃca ṭhānato aṭṭhānaṃca aṭṭhānato yathābhūtaṃ pajānāti. Yampi, sārīputta, tathāgato ṭhānaṃca ṭhānato aṭṭhānaṃca aṭṭhānato yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparaṃ, sārīputta, tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti. Yampi, sārīputta, tathāgato atītānāgatapaccuppannānaṃ kammasamādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparaṃ, sārīputta, tathāgato sabbatthagāminim paṭipadaṃ yathābhūtaṃ pajānāti. Yampi, sārīputta, tathāgato sabbatthagāminim paṭipadaṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparaṃ, sārīputta, tathāgato anekadhātunānādhātulokaṃ yathābhūtaṃ pajānāti. Yampi, sārīputta, tathāgato anekadhātunānādhātulokaṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparam, sārīputta, tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti. Yampi, sārīputta, tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparam, sārīputta, tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti. Yampi, sārīputta, tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparam, sārīputta, tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti. Yampi, sārīputta, tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparam, sārīputta, tathāgato anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahasampi jātisatasahasampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati. Yampi, sārīputta, tathāgato anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparam, sārīputta, tathāgato dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Yampi, sārīputta, tathāgato dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparam, sārīputta, tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Yampi, sārīputta, tathāgato

āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgama tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Imāni kho, sārīputta, dasa tathāgatassa tathāgatabalāni yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

**149.** “Yo kho maṃ, sārīputta, evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya – ‘natthi samaṇassa gotamassa uttarimanussadhammā alamariyaññadassanaviseso; takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayāṃpaṭibhāna’nti, taṃ, sārīputta, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhattaṃ nikkhitto evaṃ niraye. Seyyathāpi, sārīputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ āradheyya, evaṃ sampadamidaṃ, sārīputta, vadāmi. Taṃ vācaṃ appahāya, taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhattaṃ nikkhitto evaṃ niraye.

**150.** “Cattārimāni, sārīputta, tathāgatassa vesārajjāni yehi vesārajjehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Katamāni cattāri?

“Sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā’ti. Tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametaṃ, sārīputta, na samanupassāmi. Etamahaṃ [etampahaṃ (sī. pī.)], sārīputta, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

“Khīṇāsavassa te paṭijānato ime āsavā aparikkhīṇā’ti. Tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametaṃ, sārīputta, na samanupassāmi. Etamahaṃ, sārīputta, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

“Ye kho pana te antarāyikā dhammā vuttā, te paṭisevato nālaṃ antarāyāyā’ti. Tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametaṃ, sārīputta, na samanupassāmi. Etamahaṃ, sārīputta, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

“Yassa kho pana te atthāya dhammo desito, so na niyyāti takkarassa sammā dukkhakkhayāyā’ti. Tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametaṃ, sārīputta, na samanupassāmi. Etamahaṃ, sārīputta, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

“Imāni kho, sārīputta, cattāri tathāgatassa vesārajjāni yehi vesārajjehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Yo kho maṃ, sārīputta, evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya – ‘natthi samaṇassa gotamassa uttarimanussadhammā alamariyaññadassanaviseso, takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayāṃpaṭibhāna’nti, taṃ, sārīputta, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhattaṃ nikkhitto evaṃ niraye. Seyyathāpi, sārīputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ āradheyya, evaṃ sampadamidaṃ, sārīputta, vadāmi. Taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhattaṃ nikkhitto evaṃ niraye.

**151.** “Aṭṭha kho imā, sārīputta, parisā. Katamā aṭṭha? Khattiyāparisā, brāhmaṇāparisā, gahapatiparisā, samaṇāparisā, cātumahārājikāparisā [cātummahārājikā (sī. syā. pī.)], tāvatimsāparisā,

māraparisā, brahmaparisā – imā kho, sārīputta, aṭṭha parisā. Imehi kho, sārīputta, catūhi vesārajjehi samannāgato tathāgato imā aṭṭha parisā upasaṅkamati ajjhogāhati. Abhijānāmi kho panāhaṃ, sārīputta, anekasataṃ khattiyapariṣaṃ upasaṅkamitā. Tatrapī mayā sannisinnapubbañceva, sallapitapubbañca, sākacchā ca samāpajjitapubbā. Tatra vata maṃ bhayaṃ vā sārājjaṃ vā okkamissatīti nimittamaṃ, sārīputta, na samanupassāmi. Etamaṃ, sārīputta, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

“Abhijānāmi kho panāhaṃ, sārīputta, anekasataṃ brāhmaṇapariṣaṃ...pe... gahapatipariṣaṃ... samaṇapariṣaṃ... cātumahārājikapariṣaṃ... tāvatimsapariṣaṃ... mārapariṣaṃ... brahmapariṣaṃ upasaṅkamitā. Tatrapī mayā sannisinnapubbañceva, sallapitapubbañca, sākacchā ca samāpajjitapubbā. Tatra vata maṃ bhayaṃ vā sārājjaṃ vā okkamissatīti nimittamaṃ, sārīputta, na samanupassāmi. Etamaṃ, sārīputta, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

“Yo kho maṃ, sārīputta, evaṃ jānantaṃ evaṃ passantāṃ evaṃ vadeyya – ‘natthi samaṇassa gotamassa uttarimanussadhammā alamariyañāṇadassanaviseso, takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhāna’nti, taṃ, sārīputta, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhattaṃ nikkhitto evaṃ niraye. Seyyathāpi, sārīputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ āradheyya, evaṃ sampadamidaṃ, sārīputta, vadāmi. Taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhattaṃ nikkhitto evaṃ niraye.

**152.** “Catasso kho imā, sārīputta, yoniyo. Katamā catasso? Aṇḍajā yoni, jalābujā yoni, saṃsedajā yoni, opapātikā yoni. Katamā ca, sārīputta, aṇḍajā yoni? Ye kho te, sārīputta, sattā aṇḍakosaṃ abhinibbhijja jāyanti – ayaṃ vuccati, sārīputta, aṇḍajā yoni. Katamā ca, sārīputta, jalābujā yoni? Ye kho te, sārīputta, sattā vatthikosāṃ abhinibbhijja jāyanti – ayaṃ vuccati, sārīputta, jalābujā yoni. Katamā ca, sārīputta, saṃsedajā yoni? Ye kho te, sārīputta, sattā pūtimacche vā jāyanti pūtikunape vā pūtikummāse vā candanikāye vā oḷigalle vā jāyanti – ayaṃ vuccati, sārīputta, saṃsedajā yoni. Katamā ca, sārīputta, opapātikā yoni? Devā, nerayikā, ekacce ca manussā, ekacce ca vinipātikā – ayaṃ vuccati, sārīputta, opapātikā yoni. Imā kho, sārīputta, catasso yoniyo.

“Yo kho maṃ, sārīputta, evaṃ jānantaṃ evaṃ passantāṃ evaṃ vadeyya – ‘natthi samaṇassa gotamassa uttarimanussadhammā alamariyañāṇadassanaviseso, takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhāna’nti, taṃ, sārīputta, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhattaṃ nikkhitto evaṃ niraye. Seyyathāpi, sārīputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ āradheyya, evaṃ sampadamidaṃ, sārīputta, vadāmi. Taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhattaṃ nikkhitto evaṃ niraye.

**153.** “Pañca kho imā, sārīputta, gatiyo. Katamā pañca? Nirayo, tiracchānayani, pettivisayo, manussā, devā. Nirayañcāhaṃ, sārīputta, pajānāmi, nirayagāmiñca maggaṃ, nirayagāminiñca paṭipadaṃ; yathā paṭipanno ca kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi. Tiracchānayaniñcāhaṃ, sārīputta, pajānāmi, tiracchānayaniñcāmiñca maggaṃ, tiracchānayaniñcāmiñca paṭipadaṃ; yathā paṭipanno ca kāyassa bhedaṃ paraṃ marañā tiracchānayaniṃ upapajjati tañca pajānāmi. Pettivisayaṃ cāhaṃ, sārīputta, pajānāmi, pettivisayaṃ gāmiñca maggaṃ, pettivisayaṃ gāmiñca paṭipadaṃ; yathā paṭipanno ca kāyassa bhedaṃ paraṃ marañā pettivisayaṃ upapajjati tañca pajānāmi. Manusse cāhaṃ, sārīputta, pajānāmi, manussalokagāmiñca maggaṃ, manussalokagāmiñca paṭipadaṃ; yathā paṭipanno ca kāyassa bhedaṃ paraṃ marañā manussesu upapajjati tañca pajānāmi. Deve cāhaṃ, sārīputta, pajānāmi, devalokagāmiñca maggaṃ, devalokagāmiñca paṭipadaṃ; yathā paṭipanno ca kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokaṃ upapajjati tañca pajānāmi. Nibbānañcāhaṃ, sārīputta, pajānāmi, nibbānagāmiñca maggaṃ, nibbānagāmiñca paṭipadaṃ; yathā paṭipanno ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ

paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati tañca pajānāmi.

**154.** “Idhāhaṃ, sārīputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissatīti. Tameṇaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ, ekantadukkhā tikkā kaṭukā vedanā vedayamānaṃ. Seyyathāpi, sārīputta, āṅgārakāsu sādhipaporisā pūrā āṅgārānaṃ vītaccikānaṃ vītadhūmānaṃ. Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva āṅgārakāsuṃ pañidhāya. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā imaṃyeva āṅgārakāsuṃ āgamissatī’ ti. Tameṇaṃ passeyya aparena samayena tassā āṅgārakāsuṃ patitaṃ, ekantadukkhā tikkā kaṭukā vedanā vedayamānaṃ. Evameva kho ahaṃ, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho yathā kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissatīti. Tameṇaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ, ekantadukkhā tikkā kaṭukā vedanā vedayamānaṃ.

“Idha panāhaṃ, sārīputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedaṃ paraṃ marañā tiracchānayoṇiṃ upapajjissatīti. Tameṇaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ marañā tiracchānayoṇiṃ upapannaṃ, dukkhā tikkā kaṭukā vedanā vedayamānaṃ. Seyyathāpi, sārīputta, gūthakūpo sādhipaporiso, pūro gūthassa. Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva gūthakūpaṃ pañidhāya. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho yathā imaṃyeva gūthakūpaṃ āgamissatī’ ti. Tameṇaṃ passeyya aparena samayena tasmīṃ gūthakūpe patitaṃ, dukkhā tikkā kaṭukā vedanā vedayamānaṃ. Evameva kho ahaṃ, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedaṃ paraṃ marañā tiracchānayoṇiṃ upapajjissatīti. Tameṇaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ marañā tiracchānayoṇiṃ upapannaṃ, dukkhā tikkā kaṭukā vedanā vedayamānaṃ.

“Idha panāhaṃ, sārīputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedaṃ paraṃ marañā pettivisayaṃ upapajjissatīti. Tameṇaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ marañā pettivisayaṃ upapannaṃ, dukkhabahulā vedanā vedayamānaṃ. Seyyathāpi, sārīputta, rukkho visame bhūmibhāge jāto tanupattapalāso kabaracchāyo. Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva rukkhaṃ pañidhāya. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā imaṃyeva rukkhaṃ āgamissatī’ ti. Tameṇaṃ passeyya, aparena samayena tassa rukkhaṃ chāyāya nisinnaṃ vā nipannaṃ vā dukkhabahulā vedanā vedayamānaṃ. Evameva kho ahaṃ, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedaṃ paraṃ marañā pettivisayaṃ upapajjissatīti. Tameṇaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ marañā pettivisayaṃ upapannaṃ, dukkhabahulā vedanā vedayamānaṃ.

“Idha panāhaṃ, sārīputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho yathā kāyassa bhedaṃ paraṃ marañā manussesu upapajjissatīti. Tameṇaṃ passāmi aparena samayena dibbena cakkhunā visuddhena

atikkantamānusakena kāyassa bhedaṃ paraṃ marañā manussesu upapannaṃ, sukhabahulā vedanā vedayamānaṃ. Seyyathāpi, sārīputta, rukkho same bhūmibhāge jāto bahalapattapalāso sandacchāyo [saṅḍacchāyo (syā.), santacchāyo (ka.)]. Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva rukkhamaṃ paṇidhāya. Tameva cakkhumā puriso disvā evaṃ vadeyya – ‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṅca maggaṃ samārūḷho, yathā imameva rukkhamaṃ āgamissatī’ti. Tameva passeyya aparena samayena tassa rukkhassa chāyāya nisinnaṃ vā nipannaṃ vā sukhabahulā vedanā vedayamānaṃ. Evameva kho ahaṃ, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati taṅca maggaṃ samārūḷho yathā kāyassa bhedaṃ paraṃ marañā manussesu upapajjissatīti. Tameva passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ marañā manussesu upapannaṃ, sukhabahulā vedanā vedayamānaṃ.

‘‘Idha paṇāhaṃ, sārīputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati taṅca maggaṃ samārūḷho, yathā kāyassa bhedaṃ paraṃ marañā sugatiṃ saggamaṃ lokaṃ upapajjissatī’ti. Tameva passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ marañā sugatiṃ saggamaṃ lokaṃ upapannaṃ, ekantasukhā vedanā vedayamānaṃ. Seyyathāpi, sārīputta, pāsādo, tatrāssa kūṭāgāraṃ ullittāvalittaṃ nivātaṃ phusitaggaṃ pihitavātapānaṃ. Tatrāssa pallaṅko gonakathato paṭikatthato paṭalikathato kadalmigapavarapaccatharaṇo sauttaracchaddo ubhatolohitakūpadhāno. Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva pāsādaṃ paṇidhāya. Tameva cakkhumā puriso disvā evaṃ vadeyya – ‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṅca maggaṃ samārūḷho, yathā imaṃyeva pāsādaṃ āgamissatī’ti. Tameva passeyya aparena samayena tasmīṃ pāsāde tasmīṃ kūṭāgāre tasmīṃ pallaṅke nisinnaṃ vā nipannaṃ vā ekantasukhā vedanā vedayamānaṃ. Evameva kho ahaṃ, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati taṅca maggaṃ samārūḷho yathā kāyassa bhedaṃ paraṃ marañā sugatiṃ saggamaṃ lokaṃ upapajjissatīti. Tameva passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ marañā sugatiṃ saggamaṃ lokaṃ upapannaṃ, ekantasukhā vedanā vedayamānaṃ.

‘‘Idha paṇāhaṃ, sārīputta, ekaccaṃ puggalaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati taṅca maggaṃ samārūḷho, yathā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharissatīti. Tameva passāmi aparena samayena āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharantaṃ, ekantasukhā vedanā vedayamānaṃ. Seyyathāpi, sārīputta, pokkharāṇī acchodakā sātodakā sītodakā setakā supatitthā ramaṇīyā. Avidūre cassā tibbo vanasaṅḍo. Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva pokkharāṇiṃ paṇidhāya. Tameva cakkhumā puriso disvā evaṃ vadeyya – ‘tathā bhavaṃ puriso paṭipanno tathā ca iriyati taṅca maggaṃ samārūḷho, yathā imaṃyeva pokkharāṇiṃ āgamissatī’ti. Tameva passeyya aparena samayena taṃ pokkharāṇiṃ ogāhetvā nhāyitvā ca pivitvā ca sabbadarathakilamathapariḷāhaṃ paṭippassambhetvā paccuttaritvā tasmīṃ vanasaṅḍe nisinnaṃ vā nipannaṃ vā, ekantasukhā vedanā vedayamānaṃ. Evameva kho ahaṃ, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati taṅca maggaṃ samārūḷho, yathā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharissatī’ti. Tameva passāmi aparena samayena āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharantaṃ, ekantasukhā vedanā vedayamānaṃ. Imā kho, sārīputta, pañca gatiyo.

‘‘Yo kho maṃ, sārīputta, evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya – ‘natthi samaṇassa gotamassa uttarimanussadhammā alamariyañāṇadassanaviseso; takkariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayamaṃ paṭibhāna’nti taṃ, sārīputta, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhattaṃ nikkhitto evaṃ niraye. Seyyathāpi, sārīputta,

bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ ārādheyya, evaṃ sampadamidaṃ, sārīputta, vadāmi ‘taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhatam nikkhitto evaṃ niraye’.

**155.** “Abhijānāmi kho panāhaṃ, sārīputta, caturaṅgasamannāgataṃ brahmacariyaṃ caritā [caritvā (ka.)] – tapassī sudaṃ homi paramatapassī, lūkho sudaṃ [lūkhassudaṃ (sī. pī.)] homi paramalūkho, jegucchī sudaṃ homi paramajegucchī, pavivitto sudaṃ [pavivittassudaṃ (sī. pī.)] homi paramapavivitto. Tatrāssu me idaṃ, sārīputta, tapassitāya hoti – acelako homi muttācāro hatthāpalekhano [hatthāvalexhano (syā.)], na ehibhaddantiko na tiṭṭhabhaddantiko; nābhihaṭaṃ na uddissakataṃ na nimantanaṃ sādīyāmi. So na kumbhimukhā paṭiggaṇhāmi, na kaḷopimukhā paṭiggaṇhāmi, na eḷakamantaraṃ, na daṇḍamantaraṃ, na musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gabbhiniyā, na pāyamānāya [pāyantiyā (ka.)], na purisantaragatāya, na saṅkittisu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārīnī; na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivāmi; so ekāgāriko vā homi ekālopiko, dvāgāriko vā homi dvālopiko...pe... sattāgāriko vā homi sattālopiko; ekissāpi dattiyā yāpemi, dvīhipi dattīhi yāpemi...pe... sattahipi dattīhi yāpemi; ekāhikampi āhāraṃ āhāremi, dvīhikampi āhāraṃ āhāremi...pe... sattāhikampi āhāraṃ āhāremi; iti evarūpaṃ addhamāsikampi pariyāyabhattacho janānuyogamanuyutto viharāmi.

“So sākabhakkho vā homi, sāmābhakkho vā homi, nīvārabhakkho vā homi, daddulabhakkho vā homi, haṭābhakkho vā homi, kaṇābhakkho vā homi, ācāmābhakkho vā homi, piññākabhakkho vā homi, tiṇābhakkho vā homi, gomayabhakkho vā homi, vanamūlaphalāhāro yāpemi pavattaphalabhojī.

“So sāñānīpi dhāremi, masāñānīpi dhāremi, chavadussānīpi dhāremi, paṃsukūlānīpi dhāremi, tīrītānīpi dhāremi, aṇināmpī dhāremi, aṇinakkhipāmpī dhāremi, kusacīrāmpī dhāremi, vākacīrāmpī dhāremi, phalacīrāmpī dhāremi, kesakambalāmpī dhāremi, vāḷakambalāmpī dhāremi, ulūkapakkhāmpī dhāremi; kesamassulocakopi homi kesamassulocanānuyogamanuyutto; ubbhaṭṭhakopi homi āsanapaṭikkhitto; ukkuṭīkopi homi ukkuṭīkappadhānānuyutto; kaṇṭakāpassayīkopi homi kaṇṭakāpassaye seyyaṃ kappemi [imassānantare aññopi koci pāṭhapadeso aññesu ājīvavataḍḍipakasuttesu dissati]; sāyatatiyakampi udakorohanānuyogamanuyutto viharāmi – iti evarūpaṃ anekavihitam kāyassa ātāpanapariṭāpanānuyogamanuyutto viharāmi. Idāṃsu me, sārīputta, tapassitāya hoti.

**156.** “Tatrāssu me idaṃ, sārīputta, lūkhasmiṃ hoti – nekavassagaṇikaṃ rajojallaṃ kāye sannicitaṃ hoti papaṭīkajātaṃ. Seyyathāpi, sārīputta, tindukakhāṇu nekavassagaṇiko sannicito hoti papaṭīkajāto, evamevāssu me, sārīputta, nekavassagaṇikaṃ rajojallaṃ kāye sannicitaṃ hoti papaṭīkajātaṃ. Tassa mayhaṃ, sārīputta, na evaṃ hoti – ‘aho vatāhaṃ imaṃ rajojallaṃ pāṇinā parimajjeyyaṃ, añña vā pana me imaṃ rajojallaṃ pāṇinā parimajjeyyu’nti. Evampi me, sārīputta, na hoti. Idāṃsu me, sārīputta, lūkhasmiṃ hoti.

“Tatrāssu me idaṃ, sārīputta, jegucchismiṃ hoti – so kho ahaṃ, sārīputta, satova abhikkamāmi, satova paṭikkamāmi, yāva udakabindumhipi me dayā paccupaṭṭhitā hoti – ‘māhaṃ khuddake paṇe visamagate saṅghātaṃ āpadesi’nti. Idāṃsu me, sārīputta, jegucchismiṃ hoti.

“Tatrāssu me idaṃ, sārīputta, pavivittismiṃ hoti – so kho ahaṃ, sārīputta, aññataraṃ araññāyatanam ajjhogāhetvā viharāmi. Yadā passāmi gopālakaṃ vā pasupālakaṃ vā tiṇāhāraṃ vā kaṭṭhahāraṃ vā vanakammikaṃ vā, vanena vanaṃ gahanena gahanam ninnena ninnam thalena thalam saṃpatāmi [papatāmi (sī. syā. pī.)]. Taṃ kissa hetu? Mā maṃ te addasaṃsu ahaṅca mā te addasanti. Seyyathāpi, sārīputta, āraññako mago manusse disvā vanena vanaṃ gahanena gahanam ninnena ninnam thalena thalam saṃpatati, evameva kho ahaṃ, sārīputta, yadā passāmi gopālakaṃ vā pasupālakaṃ vā tiṇāhāraṃ vā kaṭṭhahāraṃ vā vanakammikaṃ vā, vanena vanaṃ gahanena gahanam ninnena ninnam thalena thalam saṃpatāmi. Taṃ kissa hetu? Mā maṃ te addasaṃsu ahaṅca mā te addasanti. Idāṃsu me,



sāriputta, pavivittasmim hoti.

“So kho ahaṃ, sāriputta, ye te goṭṭhā paṭṭhitagāvo apagatagopālakā, tatha catukkuṇḍiko upasaṅkamitvā yāni tāni vacchakānaṃ taruṇakānaṃ dhenupakānaṃ gomayāni tāni sudaṃ āhāremi. Yāvakiṅka me, sāriputta, sakaṃ muttakarīsaṃ apariyādinnaṃ hoti, sakaṃyeva sudaṃ muttakarīsaṃ āhāremi. Idamsu me, sāriputta, mahāvikaṭabhojanasmim hoti.

**157.** “So kho ahaṃ, sāriputta, aññataraṃ bhimsanakānaṃ vanasaṅgaṃ ajjhogāhetvā viharāmi. Tatrāsudāṃ, sāriputta, bhimsanakassa vanasaṅgassa bhimsanakatasmim hoti – yo koci avītarāgo taṃ vanasaṅgaṃ pavisati, yebhuyyena lomāni haṃsanti. So kho ahaṃ, sāriputta, yā tā rattīyo sītā hemantikā antarattakā himapātasamayā [antaraṭṭhake himapātasamaye (sī. pī.)] tathārūpasu rattīsu rattim abbhokāse viharāmi, divā vanasaṅge; gimhānaṃ pacchime māse divā abbhokāse viharāmi, rattim vanasaṅge. Apissu maṃ, sāriputta, ayaṃ anacchariyagāthā paṭibhāsī pubbe assutapubbā –

“Sotatto sosinno [sosīno (sī. pī. ka.), sosino (syā.), sosindo (saddanīti)] ceva, eko bhimsanake vane;  
Naggo na caggimāsīno, esanāpasuto muni”’ti.

“So kho ahaṃ, sāriputta, susāne seyyaṃ kappemi chavatthikāni upadhāya. Apissu maṃ, sāriputta, gāmaṅḍalā [gomaṅḍalā (bahūsu) cariyāpiṭhakaattṭhakathā oloketabbā] upasaṅkamitvā oṭṭhubhantipi, omuttentipi, paṃsukenapi okiranti, kaṇṇasotesupi salākaṃ pavesenti. Na kho panāhaṃ, sāriputta, abhijānāmi tesu pāpakaṃ cittaṃ uppādetā. Idamsu me, sāriputta, upekkhāvihārasmim hoti.

**158.** “Santi kho pana, sāriputta, eke samaṇabrāhmaṇā evaṃvādino evaṃditṭhino – ‘āhārena suddhī’ti. Te evamāhaṃsu – ‘kolehi yāpema’ti. Te kolampi khādanti, kolacuṇṇampi khādanti, kolodakampi pivanti – anekavihitampi kolavikaṭim paribhuñjanti. Abhijānāmi kho panāhaṃ, sāriputta, ekaṃyeva kolaṃ āhāraṃ āhāritā. Siyā kho pana te, sāriputta, evamassa – ‘mahā nūna tena samayena kolo ahoṣī’ti. Na kho panetaṃ, sāriputta, evaṃ daṭṭhabbaṃ. Tadāpi etaparamoyeva kolo ahoṣī seyyathāpi etarahi. Tassa mayhaṃ, sāriputta, ekaṃyeva kolaṃ āhāraṃ āhārayato adhimattakasimānaṃ patto kāyo hoti. Seyyathāpi nāma āsītikapabbāni vā kālapabbāni vā, evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma oṭṭhapadaṃ, evamevassu me ānisadaṃ hoti tāyevappāhāratāya. Seyyathāpi nāma vaṭṭanāvālī, evamevassu me piṭṭhikaṇṭako unnatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti, evamevassu me phāsuḷiyo oluggaviluggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitarakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābuāmakacchinno vātātapena saṃphuṭito [saṃphusito (syā.), saṃphuṭito (pī. ka.) ettha saṃphuṭitoti saṅkucitoti attho] hoti sammilāto, evamevassu me sīsacchavi saṃphuṭitā hoti sammilātā tāyevappāhāratāya. So kho ahaṃ, sāriputta, ‘udaracchaviṃ parimasissāmī’ti piṭṭhikaṇṭakaṃyeva pariggaṇhāmi, ‘piṭṭhikaṇṭakaṃ parimasissāmī’ti udaracchaviṃyeva pariggaṇhāmi, yāvassu me, sāriputta, udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya. So kho ahaṃ, sāriputta, ‘vaccaṃ vā muttaṃ vā karissāmī’ti tattheva avakujjo papatāmi tāyevappāhāratāya. So kho ahaṃ, sāriputta, tameva kāyaṃ assāsento pāṇinā gattāni anomajjāmi. Tassa mayhaṃ, sāriputta, pāṇinā gattāni anomajjato pūtimūlāni lomāni kāyasmā patanti tāyevappāhāratāya.

**159.** “Santi kho pana, sāriputta, eke samaṇabrāhmaṇā evaṃvādino evaṃditṭhino – ‘āhārena suddhī’ti. Te evamāhaṃsu – ‘muggehi yāpema...pe... tilehi yāpema...pe... taṇḍulehi yāpema’ti. Te taṇḍulampi khādanti, taṇḍulacuṇṇampi khādanti, taṇḍulodakampi pivanti – anekavihitampi taṇḍulavikaṭim paribhuñjanti. Abhijānāmi kho panāhaṃ, sāriputta, ekaṃyeva taṇḍulaṃ āhāraṃ āhāritā. Siyā kho pana te, sāriputta, evamassa – ‘mahā nūna tena samayena taṇḍulo ahoṣī’ti. Na kho panetaṃ, sāriputta, evaṃ daṭṭhabbaṃ. Tadāpi etaparamoyeva taṇḍulo ahoṣī, seyyathāpi etarahi. Tassa mayhaṃ, sāriputta, ekaṃyeva taṇḍulaṃ āhāraṃ āhārayato adhimattakasimānaṃ patto kāyo hoti. Seyyathāpi nāma

āsītikapabbāni vā kāḷapabbāni vā, evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma oṭṭhapadaṃ, evamevassu me ānisadaṃ hoti tāyevappāhāratāya. Seyyathāpi nāma vaṭṭanāvāḷī, evamevassu me piṭṭhikaṅṭako unnatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti, evamevassu me phāsuḷiyo oluggaviluggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhītārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābu āmakacchinno vātātapena saṃphuṭito hoti sammilāto, evamevassu me sīsacchavi saṃphuṭitā hoti sammilātā tāyevappāhāratāya. So kho ahaṃ, sārīputta, ‘udaracchaviṃ parimasissāmī’ ti piṭṭhikaṅṭakaṃyeva pariggaṇhāmi, ‘piṭṭhikaṅṭakaṃ parimasissāmī’ ti udaracchaviṃyeva pariggaṇhāmi. Yāvassu me, sārīputta, udaracchavi piṭṭhikaṅṭakaṃ allīnā hoti tāyevappāhāratāya. So kho ahaṃ, sārīputta, ‘vaccaṃ vā muttaṃ vā karissāmī’ ti tattheva avakujjo papatāmi tāyevappāhāratāya. So kho ahaṃ, sārīputta, tameva kāyaṃ assāsento paṇinā gattāni anomajjāmi. Tassa mayhaṃ, sārīputta, paṇinā gattāni anomajjato pūtimūlāni lomāni kāyasmā patanti tāyevappāhāratāya.

“Tāyapi kho ahaṃ, sārīputta, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamaṃ uttarīṃ manussadhammā alamariyaññadassanavisesaṃ. Taṃ kissa hetu? Imissāyeva ariyāya paññāya anadhigamā, yāyaṃ ariyā paññā adhigatā ariyā niyyānikā, niyyāti takkarassa sammā dukkhakkhayāya.

**160.** “Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘saṃsārena suddhī’ ti. Na kho pana so [na kho paneso (sī. syā.)], sārīputta, saṃsāro sulabharūpo yo mayā asaṃsaritapubbo iminā dīghena addhunā, aññatra suddhāvāsehi devehi. Suddhāvāse cāhaṃ, sārīputta, deve saṃsareyyaṃ, nayimaṃ lokaṃ punarāgaccheyyaṃ.

“Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘upapattiyā suddhī’ ti. Na kho pana sā, sārīputta, upapatti sulabharūpā yā mayā anupapannapubbā iminā dīghena addhunā, aññatra suddhāvāsehi devehi. Suddhāvāse cāhaṃ, sārīputta, deve upapajjeyyaṃ, nayimaṃ lokaṃ punarāgaccheyyaṃ.

“Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘āvāsena suddhī’ ti. Na kho pana so, sārīputta, āvāso sulabharūpo yo mayā anāvutṭhapubbo [anāvutṭhapubbo (sī. pī.)] iminā dīghena addhunā, aññatra suddhāvāsehi devehi. Suddhāvāse cāhaṃ, sārīputta, deve āvaseyyaṃ, nayimaṃ lokaṃ punarāgaccheyyaṃ.

“Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘yaññena suddhī’ ti. Na kho pana so, sārīputta, yañño sulabharūpo yo mayā ayiṭṭhapubbo iminā dīghena addhunā, tañca kho raññā vā satā khattiyena muddhāvasittena brāhmaṇena vā mahāsālena.

“Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘aggiparicariyāya suddhī’ ti. Na kho pana so, sārīputta, aggi sulabharūpo yo mayā apariciṇṇapubbo iminā dīghena addhunā, tañca kho raññā vā satā khattiyena muddhāvasittena brāhmaṇena vā mahāsālena.

**161.** “Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘yāvadevāyaṃ bhavaṃ puriso daharo hoti yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā tāvadeva paramena paññāveyyattiyena samannāgato hoti. Yato ca kho ayaṃ bhavaṃ puriso jiṇṇo hoti vuddho mahallako addhagato vayoanuppatto, āsītiko vā nāvutiko vā vassasatiko vā jātiyā, atha tamhā paññāveyyattiyā, pariḥāyatī’ ti. Na kho panetaṃ, sārīputta, evaṃ daṭṭhabbaṃ. Ahaṃ kho pana, sārīputta, etarahi jiṇṇo vuddho mahallako addhagato vayoanuppatto, āsītiko me vayo vattati. Idha me assu, sārīputta, cattāro sāvakā vassasatāyukā vassasatajīvino, paramāya satiyā ca gatiyā ca dhiyā ca samannāgatā paramena ca paññāveyyattiyena. Seyyathāpi, sārīputta, daḷhadhammā [daḷhadhammo (bahūsu) ṭīkā ca moggallānabyākaraṇaṃ ca oloketabbaṃ] dhanuggaho sikkhito katahattho katūpāsano lahukena asanena appakasireneva tiriyaṃ tālacchāyaṃ atipāteyya, evaṃ adhimattasatimanto evaṃ

adhimattagatimanto evaṃ adhimattadhitimanto evaṃ paramena paññāveyyattiyena samannāgatā. Te maṃ catunnaṃ satipaṭṭhānānaṃ upādāyupādāya pañhaṃ puccheyyūṃ, puṭṭho puṭṭho cāhaṃ tesāṃ byākareyyaṃ, byākatañca me byākatato dhāreyyūṃ, na ca maṃ dutiyakaṃ uttari paṭipuccheyyūṃ. Aññaṭṭa asitapīṭakhāyitasāyitā aññaṭṭa uccārapassāvakkammā, aññaṭṭa niddākilamathapaṭivīnodanā aparīyādinnāyevassa, sārīputta, tathāgatassa dhammadesanā, aparīyādinnaṃyevassa tathāgatassa dhammapadabyañjanaṃ, aparīyādinnaṃyevassa tathāgatassa pañhapaṭibhānaṃ. Atha me te cattāro sāvakaṃ vassasatāyukā vassasatajīvino vassasatassa accayena kālaṃ kareyyūṃ. Mañcakena cepi maṃ, sārīputta, pariharissatha, nevatthi tathāgatassa paññāveyyattiyassa aññathattaṃ. Yaṃ kho taṃ [yaṃ kho panetaṃ (sī.)], sārīputta, sammā vadamāno vadeyya – ‘asammohadhammo satto loke uppanno bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’nti, mameva taṃ sammā vadamāno vadeyya ‘asammohadhammo satto loke uppanno bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’nti.

**162.** Tena kho pana samayena āyasmā nāgasamālo bhagavato piṭṭhito ṭhito hoti bhagavantaṃ bījayaṃ. Atha kho āyasmā nāgasamālo bhagavantaṃ etadavoca – ‘acchariyaṃ, bhante, abbhutaṃ, bhante! Api hi me, bhante, imaṃ dhammapariyāyaṃ sutvā lomāni haṭṭhāni. Konāmo ayaṃ, bhante, dhammapariyāyo’nti? ‘Tasmātiha tvaṃ, nāgasamāla, imaṃ dhammapariyāyaṃ lomahaṃsanapariyāyo tveva naṃ dhārehi’nti.

Idamavoca bhagavā. Attamano āyasmā nāgasamālo bhagavato bhāsitaṃ abhinandīti.

Mahāsīhanādasuttaṃ niṭṭhitaṃ dutiyaṃ.

### 3. Mahādukkhakkhandhasuttaṃ

**163.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattim piṇḍāya pāvisiṃsu. Atha kho tesāṃ bhikkhūnaṃ etadahosi – ‘atippago kho tāva sāvattiyaṃ piṇḍāya caritūṃ, yaṃ nūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkameyyāma’nti. Atha kho te bhikkhū yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkamimṃsu; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhim sammodiṃsu; sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū te aññatitthiyā paribbājakā etadavocūṃ – ‘samaṇo, āvuso, gotamo kāmānaṃ pariññaṃ paññapeti, mayampi kāmānaṃ pariññaṃ paññapema; samaṇo, āvuso, gotamo rūpānaṃ pariññaṃ paññapeti, mayampi rūpānaṃ pariññaṃ paññapema; samaṇo, āvuso, gotamo vedanānaṃ pariññaṃ paññapeti, mayampi vedanānaṃ pariññaṃ paññapema; idha no, āvuso, ko vireso, ko adhippayāso, kiṃ nānākaraṇaṃ samaṇassa vā gotamassa amhākaṃ vā – yadidaṃ dhammadesanāya vā dhammadesanaṃ, anusāsaniyā vā anusāsani’nti? Atha kho te bhikkhū tesāṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandiṃsu, nappaṭikkosiṃsu; anabhinanditvā appaṭikkosivā uṭṭhāyāsānā pakkamiṃsu – ‘bhagavato santike etassa bhāsitassa atthaṃ ājānissāma’nti.

**164.** Atha kho te bhikkhū sāvattiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭikkantā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocūṃ – ‘idha mayaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattim piṇḍāya pāvisimha. Tesāṃ no, bhante, amhākaṃ etadahosi – ‘atippago kho tāva sāvattiyaṃ piṇḍāya caritūṃ, yaṃ nūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkameyyāma’nti. Atha kho mayaṃ, bhante, yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkamimha; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhim sammodimha; sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ nisīdimha. Ekamantaṃ nisinne kho amhe, bhante, te aññatitthiyā paribbājakā etadavocūṃ – ‘samaṇo, āvuso, gotamo kāmānaṃ pariññaṃ paññapeti, mayampi kāmānaṃ pariññaṃ paññapema. Samaṇo, āvuso, gotamo rūpānaṃ pariññaṃ paññapeti, mayampi rūpānaṃ pariññaṃ paññapema. Samaṇo, āvuso,

gotamo vedanānaṃ pariññaṃ paññapeti, mayampi vedanānaṃ pariññaṃ paññapema. Idha no, āvuso, ko viseso, ko adhippayāso, kiṃ nānākaraṇaṃ samaṇassa vā gotamassa amhākaṃ vā, yadidaṃ dhammadesanāya vā dhammadesanaṃ anusāsaniyā vā anusāsani’nti. Atha kho mayaṃ, bhante, tesam aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandimha, nappaṭikkosimha; anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamimha – ‘bhagavato santike etassa bhāsitassa atthaṃ ājānissāma’”ti.

**165.** “Evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā – ‘ko panāvuso, kāmānaṃ assādo, ko ādīnavo, kiṃ nissaraṇaṃ? Ko rūpānaṃ assādo, ko ādīnavo, kiṃ nissaraṇaṃ? Ko vedanānaṃ assādo, ko ādīnavo, kiṃ nissaraṇa’nti? Evaṃ puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na ceva sampāyissanti, uttariṇca vighātaṃ āpajjissanti. Taṃ kissa hetu? Yathā taṃ, bhikkhave, avisayasmiṃ. Nāhaṃ taṃ, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya, aññatra tathāgatena vā tathāgatasāvakena vā, ito vā pana sutvā.

**166.** “Ko ca, bhikkhave, kāmānaṃ assādo? Pañcime, bhikkhave, kāmaguṇā. Katame pañca? Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā...pe... ghānaviññeyyā gandhā ... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā – ime kho, bhikkhave, pañca kāmaguṇā. Yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ – ayaṃ kāmānaṃ assādo.

**167.** “Ko ca, bhikkhave, kāmānaṃ ādīnavo? Idha, bhikkhave, kulaputto yena sippaṭṭhānena jīvikam kappeti – yadi muddāya yadi gaṇanāya yadi saṅkhānena [saṅkhāya (ka.)] yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issatthena yadi rājaporisena yadi sippaññatarena – sītassa purakkhato uṇhassa purakkhato ḍaṃsamakasavātātapasarīmsapasamphassehi rissamāno [īrayamāno (ka.), samphassamāno (cūḷani. khaggavisāṇasutta 136)] khuppipāsāya mīyamāno; ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Tassa ce, bhikkhave, kulaputtassa evaṃ uṭṭhahato ghaṭato vāyamato te bhogā nābhiniṭṭhanti. So socati kilamati paridevati urattāliṃ kandati, sammohaṃ āpajjati – ‘moghaṃ vata me uṭṭhānaṃ, aphalo vata me vāyāmo’ti. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Tassa ce, bhikkhave, kulaputtassa evaṃ uṭṭhahato ghaṭato vāyamato te bhogā abhiniṭṭhanti. So tesam bhogānaṃ ārakkhādhikaraṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti – ‘kinti me bhoge neva rājāno hareyyuṃ, na corā hareyyuṃ, na aggi daheyya, na udakaṃ vaheyya [vāheyya (ka.)], na appiyā dāyādā hareyyu’nti. Tassa evaṃ ārakkhato gopayato te bhoge rājāno vā haranti, corā vā haranti, aggi vā dahati, udakaṃ vā vahati, appiyā vā dāyādā haranti. So socati kilamati paridevati urattāliṃ kandati, sammohaṃ āpajjati – ‘yampi me ahosi tampi no natthi’ti. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

**168.** “Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttana vivadati, puttapi mātārā vivadati, pitāpi puttana vivadati, puttapi pitarā vivadati, bhātāpi bhātārā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātārā vivadati, sahāyopi sahāyena vivadati. Te tattha kalahaviggahavivādāpannā aññamaññaṃ pañhihi upakkamanti, leḍḍūhihi upakkamanti, daṇḍehihi upakkamanti, satthehihi upakkamanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu

asicammaṃ gahetvā, dhanukalāpaṃ sannayhitvā, ubhatobyūlhaṃ saṅgāmaṃ pakkhandanti usūsupi khippamānesu, sattīsupi khippamānāsu, asīsupi vijjotalantesu. Te tattha usūhipi vijjhanti, sattiyāpi vijjhanti, asināpi sīsaṃ chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu asicammaṃ gahetvā, dhanukalāpaṃ sannayhitvā, addāvalepanā [aṭṭāvalepanā (syā. ka.)] upakāriyo pakkhandanti usūsupi khippamānesu, sattīsupi khippamānāsu, asīsupi vijjotalantesu. Te tattha usūhipi vijjhanti, sattiyāpi vijjhanti, chakanaṅkāyapi [pakatṭhiyāpi (sī.)] osiñcanti, abhivaggenapi omaddanti, asināpi sīsaṃ chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

**169.** “Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu sandhimpī chindanti, nillopampi haranti, ekāgārikampi karonti, paripanthepi tiṭṭhanti, paradāraṃpi gacchanti. Tameṇaṃ rājāno gahetvā vividhā kammakāraṇā karenti – kasāhipi tāḷenti, vettehipi tāḷenti, aḍḍhadaṇḍakehipi tāḷenti; hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti; bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, baḷisamaṃsikampi karonti, kahāpaṇikampi karonti, khārāpatacchikampi karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpentī, jīvantampi sūle uttāsenti, asināpi sīsaṃ chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu kāyena duccharitaṃ caranti, vācāya duccharitaṃ caranti, manasā duccharitaṃ caranti. Te kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Ayampi, bhikkhave, kāmānaṃ ādīnavo samparāyiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

**170.** “Kiñca, bhikkhave, kāmānaṃ nissaraṇaṃ? Yo kho, bhikkhave, kāmesu chandarāgavinayo chandarāgappahānaṃ – idaṃ kāmānaṃ nissaraṇaṃ.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ nappajānanti te vata sāmāṃ vā kāme parijānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno kāme parijānissatīti – netamaṃ ṭhānaṃ vijjati. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmāṃ vā kāme parijānissanti paraṃ vā tathattāya samādapessantntti yathā paṭipanno kāme parijānissatīti – ṭhānametaṃ vijjati.

**171.** “Ko ca, bhikkhave, rūpānaṃ assādo? Seyyathāpi, bhikkhave, khattiyakaññā vā brāhmaṇakaññā vā gahapatikaññā vā pannarasavassuddesikā vā soḷasavassuddesikā vā, nātīdīghā nātīrassā nātīkisā nātīhulā nātīkāḷī nāccodātā paramā sā, bhikkhave, tasmīṃ samaye subhā vaṇṇanibhāti? ‘Evaṃ, bhante’. Yaṃ kho, bhikkhave, subhaṃ vaṇṇanibhaṃ paṭicca uppajjati sukhaṃ somanassaṃ – ayaṃ rūpānaṃ assādo.

“Ko ca, bhikkhave, rūpānaṃ ādīnavo? Idha, bhikkhave, tameva bhaginiṃ passeyya aparena samayena āsītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā, jīṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gacchantiṃ āturaṃ gatayobbanāṃ khaṇḍadantaṃ [khaṇḍadantiṃ (sī.

pī.) palitakesaṃ [palitakesim], vilūnaṃ khalitasiraṃ valinaṃ tilakāhatagattaṃ [tilakāhatagattim (bahūsu) aṭṭhakathā ṭikā oloketabbā]. Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānaṃ ādīnava.

“Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya ābādhikaṃ dukkhitāṃ bāḷhagilānaṃ, sake muttakarīse palipannaṃ semānaṃ [seyyamānaṃ (ka.)], aññehi vuṭṭhāpiyamānaṃ, aññehi saṃvesiyamānaṃ. Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānaṃ ādīnava.

**172.** “Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya sarīraṃ sivathikāya chaḍḍitaṃ – ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā, uddhumātaṃ vinīlakaṃ vipubbakajātaṃ. Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānaṃ ādīnava.

“Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya sarīraṃ sivathikāya chaḍḍitaṃ – kākehi vā khajjamānaṃ, kulalehi vā khajjamānaṃ, gijjhehi vā khajjamānaṃ, kaṅkehi vā khajjamānaṃ, sunakhehi vā khajjamānaṃ, byagghehi vā khajjamānaṃ, dīpīhi vā khajjamānaṃ, siṅgālehi vā khajjamānaṃ, vividhehi vā pāṇakajātehi khajjamānaṃ. Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānaṃ ādīnava.

“Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya sarīraṃ sivathikāya chaḍḍitaṃ – aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ, aṭṭhikasaṅkhalikaṃ nimaṃsalohitamakkhitaṃ nhārusambandhaṃ, aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ, aṭṭhikāni apagatasambandhāni disāvidisāvikkhittāni – aññena hatthaṭṭhikaṃ, aññena pādaṭṭhikaṃ, aññena goppakaṭṭhikaṃ, aññena jaṅghaṭṭhikaṃ, aññena ūruṭṭhikaṃ, aññena kaṭiṭṭhikaṃ, aññena phāsukaṭṭhikaṃ, aññena piṭṭhiṭṭhikaṃ, aññena khandhaṭṭhikaṃ, aññena gīvaṭṭhikaṃ, aññena hanukaṭṭhikaṃ, aññena dantaṭṭhikaṃ, aññena sīsakaṭṭhikaṃ. Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānaṃ ādīnava.

“Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya sarīraṃ sivathikāya chaḍḍitaṃ – aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni, aṭṭhikāni puñjakitāni terovassikāni, aṭṭhikāni pūṭṭi cuṇṇakajātāni. Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānaṃ ādīnava.

“Kiñca, bhikkhave, rūpānaṃ nissaraṇaṃ? Yo, bhikkhave, rūpesu chandarāgavinayo chandarāgappahānaṃ – idaṃ rūpānaṃ nissaraṇaṃ.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ nappajānanti te vata sāmaṃ vā rūpe parijānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno rūpe parijānissatīti – netāṃ ṭhānaṃ vijjati. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ pajānanti te vata sāmaṃ vā rūpe parijānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno rūpe parijānissatīti – ṭhānametaṃ vijjati.

**173.** “Ko ca, bhikkhave, vedanānaṃ assādo? Idha, bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Yasmiṃ samaye, bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati, neva tasmīṃ samaye attabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti; abyābajjhaṃyeva tasmīṃ samaye vedanaṃ vedeti. Abyābajjharamāhaṃ, bhikkhave, vedanānaṃ

assādaṃ vadāmi.

“Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati...pe... yasmim̐ samaye, bhikkhave, bhikkhu pītiyā ca virāgā, upekkhako ca viharati, sato ca sampajāno sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati...pe... yasmim̐ samaye, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, neva tasmim̐ samaye attabyābādḥāyapi ceteti, na parabyābādḥāyapi ceteti, na ubhayabyābādḥāyapi ceteti; abyābajjhaṃyeva tasmim̐ samaye vedanaṃ vedeti. Abyābajjhapaṃamāhaṃ, bhikkhave, vedanānaṃ assādaṃ vadāmi.

**174.** “Ko ca, bhikkhave, vedanānaṃ ādīnava? Yaṃ, bhikkhave, vedanā aniccā dukkhā vipariṇāmadhammā – ayaṃ vedanānaṃ ādīnava.

“Kiñca, bhikkhave, vedanānaṃ nissaraṇaṃ? Yo, bhikkhave, vedanāsu chandarāgavinayo, chandarāgappahānaṃ – idaṃ vedanānaṃ nissaraṇaṃ.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ nappajānanti, te vata sāmaṃ vā vedanaṃ parijānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno vedanaṃ parijānissatīti – netam̐ ṭhānaṃ vijjati. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ pajānanti te vata sāmaṃ vā vedanaṃ parijānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno vedanaṃ parijānissatīti – ṭhānametaṃ vijjati” ti.

Idamavoca bhagavā. Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Mahādukkhakkhandhasuttaṃ niṭṭhitaṃ tatiyaṃ.

#### 4. Cūḷadukkhakkhandhasuttaṃ

**175.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho mahānāmo sakko bhagavantaṃ etadavoca – “dīgharattāhaṃ, bhante, bhagavatā evaṃ dhammaṃ desitaṃ ājānāmi – ‘lobho cittaṃ upakkilesa, doso cittaṃ upakkilesa, moho cittaṃ upakkilesa’ ti. Evañcāhaṃ [evam̐pāhaṃ (ka.)], bhante, bhagavatā dhammaṃ desitaṃ ājānāmi – ‘lobho cittaṃ upakkilesa, doso cittaṃ upakkilesa, moho cittaṃ upakkilesa’ ti. Atha ca pana me ekadā lobhadhammāpi cittaṃ pariyādāya tiṭṭhanti, dosadhammāpi cittaṃ pariyādāya tiṭṭhanti, mohadhammāpi cittaṃ pariyādāya tiṭṭhanti. Tassa mayhaṃ, bhante, evaṃ hoti – ‘kosu nāma me dhammo ajjhataṃ appahīno yena me ekadā lobhadhammāpi cittaṃ pariyādāya tiṭṭhanti, dosadhammāpi cittaṃ pariyādāya tiṭṭhanti, mohadhammāpi cittaṃ pariyādāya tiṭṭhanti’” ti.

**176.** “So eva kho te, mahānāma, dhammo ajjhataṃ appahīno yena te ekadā lobhadhammāpi cittaṃ pariyādāya tiṭṭhanti, dosadhammāpi cittaṃ pariyādāya tiṭṭhanti, mohadhammāpi cittaṃ pariyādāya tiṭṭhanti. So ca hi te, mahānāma, dhammo ajjhataṃ pahīno abhavissa, na tvam̐ agāraṃ ajjhāvasēyyāsi, na kāme paribhuñjeyyāsi. Yasmā ca kho te, mahānāma, so eva dhammo ajjhataṃ appahīno tasmā tvam̐ agāraṃ ajjhāvasasi, kāme paribhuñjasi.

**177.** “Appassādā kāmā bahudukkhā bahupāyāsā, ādīnava [bahūpāyāsā (sī. syā. pī.)] ettha bhīyyo’ ti – iti cepi, mahānāma, ariyasāvakaṃ yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti, so ca [sova (ka.)] aññatreva kāmehi aññatra akusalehi dhammehi pītisukhaṃ nādhigacchati, aññaṃ vā tato

santataram; atha kho so neva tāva anāvaṭṭī kāmesu hoti. Yato ca kho, mahānāma, ariyasāvakkassa ‘appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiiyo’ti – evametam yathābhūtam sammappaññāya sudiṭṭham hoti, so ca aññatreva kāmehi aññatra akusalehi dhammehi pītisukham adhigacchati aññam vā tato santataram; atha kho so anāvaṭṭī kāmesu hoti.

“Mayhampi kho, mahānāma, pubbeva sambodhā, anabhisambuddhassa bodhisattasseva sato, ‘appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiiyo’ti – evametam yathābhūtam sammappaññāya sudiṭṭham hoti, so ca aññatreva kāmehi aññatra akusalehi dhammehi pītisukham nājhagamam, aññam vā tato santataram; atha khvāham neva tāva anāvaṭṭī kāmesu paccaññasiṃ. Yato ca kho me, mahānāma, ‘appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiiyo’ti – evametam yathābhūtam sammappaññāya sudiṭṭham ahosi, so ca [sova (ka.)] aññatreva kāmehi aññatra akusalehi dhammehi pītisukham ajjhagamam, aññam vā tato santataram; athāham anāvaṭṭī kāmesu paccaññasiṃ.

**178.** “Ko ca, mahānāma, kāmānam assādo? Pañcime, mahānāma, kāmaguṇā. Katame pañca? Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā; sotaviññeyyā saddā...pe... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā – ime kho, mahānāma, pañca kāmaguṇā. Yam kho, mahānāma, ime pañca kāmaguṇe paṭicca uppajjati sukham somanassam – ayam kāmānam assādo.

“Ko ca, mahānāma, kāmānam ādīnavo? Idha, mahānāma, kulaputto yena sippaṭṭhānena jīvikam kappeti – yadi muddāya yadi gaṇanāya yadi saṅkhānena yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issatthena yadi rājaporisena yadi sippaññatarena, sītassa purakkhato uṇhassa purakkhato ḍaṃsamakasavātātapasarīmsapasamphassehi rissamāno khuppipāsāya mīyamāno; ayampi, mahānāma, kāmānam ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

“Tassa ce mahānāma kulaputtassa evam uṭṭhahato ghaṭato vāyamato te bhogā nābhiniṭṭhanti, so socati kilamati paridevati urattāḷim kandati sammoham āpajjati ‘mogham vata me uṭṭhānam, aphalo vata me vāyāmo’ti. Ayampi, mahānāma, kāmānam ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

“Tassa ce, mahānāma, kulaputtassa evam uṭṭhahato ghaṭato vāyamato te bhogā abhiniṭṭhanti. So tesam bhogānam ārakkhādhikaraṇam dukkham domanassam paṭisamvedeti – ‘kinti me bhoge neva rājāno hareyyum, na corā hareyyum, na aggi daheyya, na udakam vaheyya, na appiyā vā dāyādā hareyyu’nti. Tassa evam ārakkhato gopayato te bhoge rājāno vā haranti, corā vā haranti, aggi vā dahati, udakam vā vahati, appiyā vā dāyādā haranti. So socati kilamati paridevati urattāḷim kandati sammoham āpajjati – ‘yampi me ahosi tampi no natthi’ti. Ayampi, mahānāma, kāmānam ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

“Puna caparam, mahānāma, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttana vivadati, puttapi mātārā vivadati, pitāpi puttana vivadati, puttapi pitarā vivadati, bhātāpi bhātārā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātārā vivadati, sahāyopi sahāyena vivadati. Te tattha kalahaviggahavivādāpannā aññamaññam pañhihi upakkamanti, leḍḍhihi upakkamanti, daṇḍehi upakkamanti, satthehihi upakkamanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkham. Ayampi, mahānāma, kāmānam ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

“Puna caparam, mahānāma, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu asicammam gahetvā, dhanukalāpam sannayhitvā, ubhatobyūlham saṅgāmam pakkhandanti usūsupi khippamānesu, sattīsupi khippamānesu, asīsupi vijjotalantesu. Te tattha usūhihi vijjhanti, sattiyāpi



vijjhanti, asināpi sīsaṃ chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, mahānāma, kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu asicammaṃ gahetvā, dhanukalāpaṃ sannayhitvā, addāvalepanā upakāriyo pakkhandanti usūsupi khippamānesu, sattīsupi khippamānāsu, asīsupi vijjotalantesu. Te tattha usūhipi vijjhanti, sattiyāpi vijjhanti, chakaṇakāyapi osiñcanti, abhivaggenapi omaddanti, asināpi sīsaṃ chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, mahānāma, kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu sandhimpī chindanti, nillopampi haranti, ekāgārikampi karonti, paripantheṇi tiṭṭhanti, paradāraṃpi gacchanti. Tameṇaṃ rājāno gahetvā vividhā kammakāraṇā kārenti – kasāhipi tāḷenti, vettehipi tāḷenti, aḍḍhadanḍakehipi tāḷenti; hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti; bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, baḷisamaṃsikampi karonti, kahāpaṇikampi karonti, khārāpatacchikampi karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpentī, jīvantampi sūle uttāsenti, asināpi sīsaṃ chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, mahānāma, kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu kāyena duccharitaṃ caranti, vācāya duccharitaṃ caranti, manasā duccharitaṃ caranti. Te kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā, kāyassa bhedā paraṃ maraṇā, apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Ayampi, mahānāma, kāmānaṃ ādīnava samparāyiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

179. “Ekamidāhaṃ, mahānāma, samayaṃ rājagahe viharāmi gijjhakūṭe pabbate. Tena kho pana samayena sambahulā nigaṇṭhā [niganthā (syā. ka.)] isigilipasse kāḷasilāyaṃ ubbhaṭṭhakā honti āsanapaṭikkhittā, opakkamikā dukkhā tībā kharā kaṭukā vedanā vedayanti. Atha khvāhaṃ, mahānāma, sāyanhasamayāṃ paṭisallānā vuṭṭhito yena isigilipasse kāḷasilā yena te nigaṇṭhā tenupasaṅkamim; upasaṅkamtīvā te nigaṇṭhe etadavocaṃ – ‘kinu tumhe, āvuso, nigaṇṭhā ubbhaṭṭhakā āsanapaṭikkhittā, opakkamikā dukkhā tībā kharā kaṭukā vedanā vedayathā’ ti? Evaṃ vutte, mahānāma, te nigaṇṭhā maṃ etadavocaṃ – ‘nigaṇṭho, āvuso, nāṭaputto [nāthaputto (sī. pī.)] sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti – ‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhita’ nti. So evamāha – ‘atthi kho vo [atthi kho bho (syā. ka.)], nigaṇṭhā, pubbe pāpakammaṃ kataṃ, taṃ imāya kaṭukāya dukkarakārikāya nijjiretha [nijjaretha (sī. syā. pī.)]; yaṃ panettha [mayāṃ panettha (ka.)] etarahi kāyena saṃvutā vācāya saṃvutā manasā saṃvutā taṃ āyatim pāpassa kammaṃ akaraṇaṃ; iti purāṇānaṃ kammānaṃ tapasā byantibhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo, kammakkhayā dukkhakkhayo, dukkhakkhayā vedanākkhayo, vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī’ ti. Tañca panamhākaṃ rucati ceva khamati ca, tena camha attamaṇā’ ti.

180. “Evaṃ vutte, ahaṃ, mahānāma, te nigaṇṭhe etadavocaṃ – ‘kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – ahuvamheva mayaṃ pubbe na nāhuvamhā’ ti? ‘No hidaṃ, āvuso’. ‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – akaramheva mayaṃ pubbe pāpakammaṃ na nākaramhā’ ti? ‘No hidaṃ, āvuso’. ‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhā’ ti? ‘No hidaṃ, āvuso’. ‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakaṃ vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī’ ti? ‘No

hidam, āvuso’. ‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampada’nti? ‘No hidam, āvuso’.

“‘Iti kira tumhe, āvuso nigaṇṭhā, na jānātha – ahuvamheva mayam pubbe na nāhuvamhāti, na jānātha – akaramheva mayam pubbe pāpakammaṃ na nākaramhāti, na jānātha – evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, na jānātha – ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbam dukkhaṃ nijjiṇṇaṃ bhavissatīti. Na jānātha – diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ. Evaṃ sante, āvuso nigaṇṭhā, ye loke luddā lohitapāṇino kurūrakammantā manussesu paccājātā te nigaṇṭhesu pabbajantī’ti? ‘Na kho, āvuso gotama, sukkena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabbaṃ; sukkena cāvuso gotama, sukhaṃ adhigantabbaṃ abhavissa, rājā māgadho seniyo bimbisāro sukhaṃ adhigaccheyya, rājā māgadho seniyo bimbisāro sukhavihāritaro āyasmā gotamenā’ti.

“‘Addhāyasmantehi nigaṇṭhehi sahasā appaṭisaṅkhā vācā bhāsītā – na kho, āvuso gotama, sukkena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabbaṃ; sukkena cāvuso gotama, sukhaṃ adhigantabbaṃ abhavissa, rājā māgadho seniyo bimbisāro sukhaṃ adhigaccheyya, rājā māgadho seniyo bimbisāro sukhavihāritaro āyasmā gotamenā’ti. Api ca ahameva tattha paṭipucchitabbo – ko nu kho āyasmantānaṃ sukhavihāritaro rājā vā māgadho seniyo bimbisāro āyasmā vā gotamo’ti? Addhāvuso gotama, amhehi sahasā appaṭisaṅkhā vācā bhāsītā, na kho, āvuso gotama, sukkena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabbaṃ; sukkena cāvuso gotama, sukhaṃ adhigantabbaṃ abhavissa, rājā māgadho seniyo bimbisāro sukhaṃ adhigaccheyya, rājā māgadho seniyo bimbisāro sukhavihāritaro āyasmā gotamenāti. Api ca tiṭṭhatetaṃ, idānipi mayam āyasmantaṃ gotamaṃ pucchāma – ko nu kho āyasmantānaṃ sukhavihāritaro rājā vā māgadho seniyo bimbisāro āyasmā vā gotamo’ti?

“‘Tena hāvuso nigaṇṭhā, tumheva tattha paṭipucchissāmi, yathā vo khameyya tathā naṃ byākareyyātha. Taṃ kiṃ maññathāvuso nigaṇṭhā, pahoti rājā māgadho seniyo bimbisāro, aniñjamāno kāyena, abhāsamāno vācaṃ, satta rattindivāni ekantasukhaṃ paṭisaṃvedī viharitu’nti? ‘No hidam, āvuso’.

“‘Taṃ kiṃ maññathāvuso nigaṇṭhā, pahoti rājā māgadho seniyo bimbisāro, aniñjamāno kāyena, abhāsamāno vācaṃ, cha rattindivāni...pe... pañca rattindivāni... cattāri rattindivāni... tīni rattindivāni... dve rattindivāni... ekaṃ rattindivaṃ ekantasukhaṃ paṭisaṃvedī viharitu’nti? ‘No hidam, āvuso’.

“‘Ahaṃ kho, āvuso nigaṇṭhā, pahomi aniñjamāno kāyena, abhāsamāno vācaṃ, ekaṃ rattindivaṃ ekantasukhaṃ paṭisaṃvedī viharituṃ. Ahaṃ kho, āvuso nigaṇṭhā, pahomi aniñjamāno kāyena, abhāsamāno vācaṃ, dve rattindivāni... tīni rattindivāni... cattāri rattindivāni... pañca rattindivāni... cha rattindivāni... satta rattindivāni ekantasukhaṃ paṭisaṃvedī viharituṃ. Taṃ kiṃ maññathāvuso nigaṇṭhā, evaṃ sante ko sukhavihāritaro rājā vā māgadho seniyo bimbisāro ahaṃ vā’ti? ‘Evaṃ sante āyasmāva gotamo sukhavihāritaro raññā māgadheṇa seniyena bimbisārenā’”ti.

Idamavoca bhagavā. Attamano mahānāmo sakko bhagavato bhāsitaṃ abhinandīti.

Cūḷadukkhakkhandhasuttaṃ niṭṭhitaṃ catutthaṃ.

## 5. Anumānasuttaṃ

181. Evaṃ me suttaṃ – ekaṃ samayaṃ āyasmā mahāmoggallāno bhaggesu viharati susumāragire [sumsumāragire (sī. syā. pī.)] bhesakaḷāvane migadāye. Tatra kho āyasmā mahāmoggallāno bhikkhū āmantesi – “āvuso, bhikkhavo”ti. “Āvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa

paccassosum. Āyasmā mahāmoggallāno etadavoca –

“Pavāreti cepi, āvuso, bhikkhu – ‘vadantu maṃ āyasmanto, vacanīyomhi āyasmantehī’ ti, so ca hoti dubbaco, dovacassakaraṇehi dhammehi samannāgato, akkhamo appadakkhiṇaggāhī anusāsaniṃ, atha kho naṃ sabrahmacārī na ceva vattabbaṃ maññanti, na ca anusāsitabbaṃ maññanti, na ca tasmiṃ puggale vissāsaṃ āpajjitabbaṃ maññanti.

“Katame cāvuso, dovacassakaraṇā dhammā? Idhāvuso, bhikkhu pāpiccho hoti, pāpikānaṃ icchānaṃ vasaṃ gato. Yampāvuso, bhikkhu pāpiccho hoti, pāpikānaṃ icchānaṃ vasaṃ gato – ayampi dhammo dovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu attukkaṃsako hoti paravambhī. Yampāvuso, bhikkhu attukkaṃsako hoti paravambhī – ayampi dhammo dovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu kodhano hoti kodhābhībhūto. Yampāvuso, bhikkhu kodhano hoti kodhābhībhūto – ayampi dhammo dovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu kodhano hoti kodhahetu upanāhī. Yampāvuso, bhikkhu kodhano hoti kodhahetu upanāhī – ayampi dhammo dovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu kodhano hoti kodhahetu abhisāṅgī. Yampāvuso, bhikkhu kodhano hoti kodhahetu abhisāṅgī – ayampi dhammo dovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu kodhano hoti kodhasāmantā [kodhasāmantā (syā. pī. ka.)] vācaṃ nicchāretā. Yampāvuso, bhikkhu kodhano hoti kodhasāmantā vācaṃ nicchāretā – ayampi dhammo dovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu codito [cudito (sī. syā. pī.)] codakena codakaṃ paṭippharati. Yampāvuso, bhikkhu codito codakena codakaṃ paṭippharati – ayampi dhammo dovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu codito codakena codakaṃ apasādeti. Yampāvuso, bhikkhu codito codakena codakaṃ apasādeti – ayampi dhammo dovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu codito codakena codakassa paccāropeti. Yampāvuso, bhikkhu codito codakena codakassa paccāropeti – ayampi dhammo dovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu codito codakena aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti. Yampāvuso, bhikkhu codito codakena aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti – ayampi dhammo dovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu codito codakena apadāne na sampāyati. Yampāvuso, bhikkhu codito codakena apadāne na sampāyati – ayampi dhammo dovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu makkhī hoti paḷāsī. Yampāvuso, bhikkhu makkhī hoti paḷāsī – ayampi dhammo dovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu issukī hoti maccharī. Yampāvuso, bhikkhu issukī hoti maccharī – ayampi dhammo dovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu saṭho hoti māyāvī. Yampāvuso, bhikkhu saṭho hoti māyāvī – ayampi dhammo dovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu thaddho hoti atimānī. Yampāvuso, bhikkhu thaddho hoti atimānī – ayampi dhammo dovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī. Yampāvuso, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī – ayampi dhammo dovacassakaraṇo. Ime vuccantāvuso, dovacassakaraṇā dhammā.

**182.** “No cepi, āvuso, bhikkhu pavāreti – ‘vadantu maṃ āyasmanto, vacanīyomhi āyasmantehī’ ti, so ca hoti suvaco, sovacassakaraṇehi dhammehi samannāgato, khamo padakkhiṇaggāhī anusāsaniṃ, atha kho naṃ sabrahmacārī vattabbañceva maññanti, anusāsitabbañca maññanti, tasmiṃca puggale vissāsaṃ āpajjitabbaṃ maññanti.

“Katame cāvuso, sovacassakaraṇā dhammā? Idhāvuso, bhikkhu na pāpiccho hoti, na pāpikānaṃ icchānaṃ vasaṃ gato. Yampāvuso, bhikkhu na pāpiccho hoti na pāpikānaṃ icchānaṃ vasaṃ gato – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu anattukkaṃsako hoti aparavambhī. Yampāvuso, bhikkhu anattukkaṃsako hoti aparavambhī – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu na kodhano hoti na kodhābhībhūto. Yampāvuso, bhikkhu na kodhano hoti na kodhābhībhūto – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu na kodhano hoti na kodhahetu upanāhī. Yampāvuso, bhikkhu na kodhano hoti na kodhahetu upanāhī – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu na kodhano hoti na kodhahetu abhisāṅgī. Yampāvuso, bhikkhu na kodhano hoti na kodhahetu abhisāṅgī – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu na kodhano hoti na kodhasāmantā vācaṃ nicchāretā. Yampāvuso, bhikkhu na kodhano hoti na kodhasāmantā vācaṃ nicchāretā – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu codito codakena codakaṃ nappaṭippharati. Yampāvuso, bhikkhu codito codakena codakaṃ nappaṭippharati – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu codito codakena codakaṃ na apasādeti. Yampāvuso, bhikkhu codito codakena codakaṃ na apasādeti – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu codito codakena codakassa na paccāropeti. Yampāvuso, bhikkhu codito codakena codakassa na paccāropeti – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu codito codakena na aññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopañca dosañca appaccayañca pātukaroti. Yampāvuso, bhikkhu codito codakena na aññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopañca dosañca appaccayañca pātukaroti – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu codito codakena apadāne sampāyati. Yampāvuso, bhikkhu codito codakena apadāne sampāyati – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu amakkhī hoti apaḷāsī. Yampāvuso, bhikkhu amakkhī hoti apaḷāsī – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu anissukī hoti amaccharī. Yampāvuso, bhikkhu anissukī hoti amaccharī – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu asaṭṭho hoti amāyāvī. Yampāvuso, bhikkhu asaṭṭho hoti amāyāvī – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu atthaddho hoti anatimānī. Yampāvuso, bhikkhu atthaddho hoti anatimānī – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu asandiṭṭhiparāmāsī hoti anādhānaggāhī suppaṭinissaggī. Yampāvuso, bhikkhu asandiṭṭhiparāmāsī hoti, anādhānaggāhī suppaṭinissaggī – ayampi dhammo sovacassakaraṇo. Ime vuccantāvuso, sovacassakaraṇā dhammā.

**183.** “Tatrāvuso, bhikkhunā attanāva attānaṃ evaṃ anuminitabbaṃ [[anumānitabbaṃ \(sī.\)](#)] – ‘yo khvāyaṃ puggalo pāpiccho, pāpikānaṃ icchānaṃ vasaṃ gato, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ pāpiccho pāpikānaṃ icchānaṃ vasaṃ gato, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘na pāpiccho bhavissāmi, na pāpikānaṃ icchānaṃ vasaṃ gato’ti cittaṃ uppādetabbaṃ.

“‘Yo khvāyaṃ puggalo attukkaṃsako paravambhī, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ attukkaṃsako paravambhī, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘anattukkaṃsako bhavissāmi aparavambhī’ti cittaṃ uppādetabbaṃ.

“‘Yo khvāyaṃ puggalo kodhano kodhābhībhūto, ayaṃ me puggalo appiyo amanāpo. Ahañceva kho panassaṃ kodhano kodhābhībhūto, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhābhībhūto’ti cittaṃ uppādetabbaṃ.

“‘Yo khvāyaṃ puggalo kodhano kodhahetu upanāhī, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ kodhano kodhahetu upanāhī, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhahetu upanāhī’ti cittaṃ uppādetabbaṃ.

“‘Yo khvāyaṃ puggalo kodhano kodhahetu abhisāṅgī, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ kodhano kodhahetu abhisāṅgī, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhahetu abhisāṅgī’ti cittaṃ uppādetabbaṃ.

“‘Yo khvāyaṃ puggalo kodhano kodhasāmantā vācaṃ nicchāretā, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ kodhano kodhasāmantā vācaṃ nicchāretā, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhasāmantā vācaṃ nicchāressāmi’ti cittaṃ uppādetabbaṃ.

“‘Yo khvāyaṃ puggalo codito codakena codakaṃ paṭippharati, ayaṃ me puggalo appiyo amanāpo; ahañceva kho pana codito codakena codakaṃ paṭipphareyyaṃ, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘codito codakena codakaṃ nappaṭippharissāmi’ti cittaṃ uppādetabbaṃ.

“‘Yo khvāyaṃ puggalo codito codakena codakaṃ apasādeti, ayaṃ me puggalo appiyo amanāpo; ahañceva kho pana codito codakena codakaṃ apasādeyyaṃ, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘codito codakena codakaṃ na apasādessāmi’ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo codito codakena codakassa paccāropeti, ayaṃ me puggalo appiyo amanāpo; ahañceva kho pana codito codakena codakassa paccāropeyyaṃ, ahampāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘codito codakena codakassa na paccāropessāmi’ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo codito codakena aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, ayaṃ me puggalo appiyo amanāpo; ahañceva kho pana codito codakena aññenaññaṃ paṭicareyyaṃ, bahiddhā kathaṃ apanāmeyyaṃ, kopañca dosañca appaccayañca pātukareyyaṃ, ahampāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘codito codakena na aññenaññaṃ paṭicarissāmi, na bahiddhā kathaṃ apanāmessāmi, na kopañca dosañca appaccayañca pātukarissāmi’ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo codito codakena apadāne na sampāyati, ayaṃ me puggalo appiyo amanāpo; ahañceva kho pana codito codakena apadāne na sampāyeyyaṃ, ahampāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘codito codakena apadāne sampāyissāmi’ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo makkhī paḷāsī, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ makkhī paḷāsī, ahampāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘amakkhī bhavissāmi apaḷāsī’ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo issukī maccharī, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ issukī maccharī, ahampāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘anissukī bhavissāmi amaccharī’ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo saṭho māyāvī, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ saṭho māyāvī, ahampāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘asaṭho bhavissāmi amāyāvī’ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo thaddho atimānī, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ thaddho atimānī, ahampāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘atthaddho bhavissāmi anatimānī’ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo sandiṭṭhiparāmāsī ādhānaggāhī duppaṭinissaggī, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ sandiṭṭhiparāmāsī ādhānaggāhī duppaṭinissaggī, ahampāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘asandiṭṭhiparāmāsī bhavissāmi anādhānaggāhī suppaṭinissaggī’ti cittaṃ uppādetabbaṃ.

**184.** “Tatrāvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi pāpiccho, pāpikānaṃ icchānaṃ vasaṃ gato’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘pāpiccho khomhi, pāpikānaṃ icchānaṃ vasaṃ gato’ti, tenāvuso, bhikkhunā tesamēva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘na khomhi pāpiccho, na pāpikānaṃ icchānaṃ vasaṃ gato’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi attukkaṃsako paravambhī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘attukkaṃsako khomhi paravambhī’ti, tenāvuso, bhikkhunā tesamēva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘anattukkaṃsako khomhi aparavambhī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi kodhano kodhābhībhūto’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘kodhano khomhi kodhābhībhūto’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘na khomhi kodhano kodhābhībhūto’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi kodhano kodhahetu upanāhi’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘kodhano khomhi kodhahetu upanāhi’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘na khomhi kodhano kodhahetu upanāhi’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi kodhano kodhahetu abhisāṅgī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘kodhano khomhi kodhahetu abhisāṅgī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘na khomhi kodhano kodhahetu abhisāṅgī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi kodhano kodhasāmantā vācaṃ nicchāretā’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘kodhano khomhi kodhasāmantā vācaṃ nicchāretā’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘na khomhi kodhano kodhasāmantā vācaṃ nicchāretā’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi codito codakena codakaṃ paṭippharāmī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena codakaṃ paṭippharāmī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena codakaṃ nappaṭippharāmī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi codito codakena codakaṃ apasādemī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena codakaṃ apasādemī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena codakaṃ na apasādemī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi codito codakena codakassa paccāropemī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena codakassa paccāropemī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena codakassa na paccāropemī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi codito codakena aññaññaṃ paṭicarāmi, bahiddhā kathaṃ apanāmemi, kopañca dosañca appaccayañca

pātukaromī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena aññenaññaṃ paṭicarāmi, bahiddhā katham apanāmemi, kopañca dosañca appaccayañca pātukaromī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena na aññenaññaṃ paṭicarāmi, na bahiddhā katham apanāmemi, na kopañca dosañca appaccayañca pātukaromī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi codito codakena apadāne na sampāyāmī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena apadāne na sampāyāmī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena apadāne sampāyāmī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi makkhī paḷāsī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘makkhī khomhi paḷāsī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘amakkhī khomhi apaḷāsī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi issukī maccharī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘issukī khomhi maccharī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘anissukī khomhi amaccharī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi saṭho māyāvī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘saṭho khomhi māyāvī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘asaṭho khomhi amāyāvī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi thaddho atimānī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘thaddho khomhi atimānī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘atthaddho khomhi anatimānī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi sandiṭṭhiparāmāsī ādhānaggāhī duppaṭinissaggī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘sandiṭṭhiparāmāsī khomhi ādhānaggāhī duppaṭinissaggī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘asandiṭṭhiparāmāsī khomhi anādhānaggāhī suppaṭinissaggī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Sace, āvuso, bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme appahīne attani samanupassati, tenāvuso, bhikkhunā sabbesamyeva imesaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme pahīne attani samanupassati, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ, ahorattānusikkhinā kusalesu dhammesu.



“Seyyathāpi, āvuso, itthī vā puriso vā, daharo yuvā maṇḍanañātikko, ādāse vā parisuddhe pariyaḍāte, acche vā udakapatte, sakaṃ mukhanimittaṃ paccavekkhamāno, sace tattha passati rajaṃ vā aṅgaṇaṃ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamati; no ce tattha passati rajaṃ vā aṅgaṇaṃ vā, teneva attamaṇo hoti – ‘lābhā vata me, parisuddhaṃ vata me’ti. Evameva kho, āvuso, sace bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme appahīne attani samanupassati, tenāvuso, bhikkhunā sabbesaṃyeva imesaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamaṭṭhaṃ. Sace paṇāvuso, bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme pahīne attani samanupassati, tenāvuso, bhikkhunā teneva pītipāmojjena vihāṭṭhaṃ, ahoraṭṭānusikkhinā kusalesu dhammesū”ti.

Idamavocāyasmā mahāmogallāno. Attamaṇā te bhikkhū āyasmato mahāmogallānassa bhāsitaṃ abhinanduntī.

Anumānasuttaṃ niṭṭhitaṃ pañcamaṃ.

## 6. Cetokhilasuttaṃ

**185.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattihīyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosun. Bhagavā etadavoca –

“Yassa kassaci, bhikkhave, bhikkhuno pañca cetokhilā appahīnā, pañca cetasovinibandhā [cetasovinibaddhā (sī.), cetovinibaddhā (sāratthadīpanīṭikā)] asamucchinnā, so vatimasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatīti – nettaṃ ṭhānaṃ vijjati.

“Katamaṃssa pañca cetokhilā appahīnā honti? Idha, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭṭhamo cetokhilo appahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu dhamme kaṅkhati vicikicchati nādhimuccati na sampasīdati... pe... evamassāyaṃ dutiyo cetokhilo appahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu saṅge kaṅkhati vicikicchati nādhimuccati na sampasīdati... pe... evamassāyaṃ tatiyo cetokhilo appahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu sikkhāya kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so, bhikkhave, bhikkhu sikkhāya kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetokhilo appahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattamaṇo āhatacitto khilajāto. Yo so, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattamaṇo āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcamaṃ cetokhilo appahīno hoti. Imāssa pañca cetokhilā appahīnā honti.

**186.** “Katamaṃssa pañca cetasovinibandhā asamucchinnā honti? Idha, bhikkhave, bhikkhu kāme avītarāgo [avigatarāgo (katthaci)] hoti avigatacchando avigatapemo avigatapipāso avigataparīḷho avigatataṇho. Yo so, bhikkhave, bhikkhu kāme avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparīḷho avigatataṇho, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭṭhamo

cetasovinibandho asamucchinno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu kāye avītarāgo hoti...pe... evamassāyaṃ dutiyo cetasovinibandho asamucchinno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu rūpe avītarāgo hoti...pe... evamassāyaṃ tatiyo cetasovinibandho asamucchinno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati. Yo so, bhikkhave, bhikkhu yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetasovinibandho asamucchinno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati – ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti. Yo so, bhikkhave, bhikkhu aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati – ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcama cetasovinibandho asamucchinno hoti. Imāssa pañca cetasovinibandhā asamucchinnā honti.

“Yassa kassaci, bhikkhave, bhikkhuno ime pañca cetokhilā appahīnā, ime pañca cetasovinibandhā asamucchinnā, so vatimasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatīti – netam ṭhānam vijjati.

**187.** “Yassa kassaci, bhikkhave, bhikkhuno pañca cetokhilā pahīnā, pañca cetasovinibandhā susamucchinnā, so vatimasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatīti – ṭhānametaṃ vijjati.

“Katamāssa pañca cetokhilā pahīnā honti? Idha, bhikkhave, bhikkhu satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati. Yo so, bhikkhave, bhikkhu satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetokhilo pahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu dhamme na kaṅkhati na vicikicchati adhimuccati sampasīdati...pe... evamassāyaṃ dutiyo cetokhilo pahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu saṅghe na kaṅkhati na vicikicchati adhimuccati sampasīdati... pe... evamassāyaṃ tatiyo cetokhilo pahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu sikkhāya na kaṅkhati na vicikicchati adhimuccati sampasīdati...pe... evamassāyaṃ catuttho cetokhilo pahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu sabrahmacārīsu na kupito hoti na anattamano [attamano (sī. pī.)] anāhatacitto akhilajāto. Yo so, bhikkhave, bhikkhu sabrahmacārīsu na kupito hoti na anattamano anāhatacitto akhilajāto, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcama cetokhilo pahīno hoti. Imāssa pañca cetokhilā pahīnā honti.

**188.** “Katamāssa pañca cetasovinibandhā susamucchinnā honti? Idha, bhikkhave, bhikkhu kāme

vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigataparilāho vigatataṇho. Yo so, bhikkhave, bhikkhu kāme vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigataparilāho vigatataṇho, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetasovinibandho susamucchinno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu kāye vītarāgo hoti...pe... rūpe vītarāgo hoti...pe... na yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati. Yo so, bhikkhave, bhikkhu na yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetasovinibandho susamucchinno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu na aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati – ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti. Yo so, bhikkhave, bhikkhu na aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati – ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcamao cetasovinibandho susamucchinno hoti. Imāssa pañca cetasovinibandhā susamucchinā honti.

“Yassa kassaci, bhikkhave, bhikkhuno ime pañca cetokhilā pahīnā, ime pañca cetasovinibandhā susamucchinā, so vatimasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatīti – ṭhānametaṃ vijjati.

**189.** “So chandasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīriyasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, cīttasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīmaṃsāsamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, ussoḷhīyeva pañcamī. Sa kho so, bhikkhave, evaṃ ussoḷhīpannarasaṅgasamannāgato bhikkhu bhabbo abhinibbidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya. Seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā. Tānassu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvitāni. Kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya – ‘aho vatime kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyu’nti. Atha kho bhābbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ. Evameva kho, bhikkhave, evaṃ ussoḷhipannarasaṅgasamannāgato bhikkhu bhabbo abhinibbidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāyā’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Cetokhīlasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Vanapatthasuttaṃ

**190.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyā viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “vanapatthapariyāyaṃ vo, bhikkhave, desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

**191.** “Idha, bhikkhave, bhikkhu aññataraṃ vanapatthaṃ upanissāya viharati. Tassa taṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhīyati,

aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ vanapatthaṃ upanissāya viharāmi, tassa me imaṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhiyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti’ ti. Tena, bhikkhave, bhikkhunā rattibhāgaṃ vā divasabhāgaṃ vā tamhā vanapatthā pakkamitabbaṃ, na vatthabbaṃ.

**192.** “Idha pana, bhikkhave, bhikkhu aññataraṃ vanapatthaṃ upanissāya viharati. Tassa taṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhiyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ vanapatthaṃ upanissāya viharāmi. Tassa me imaṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti asamāhitañca cittaṃ na samādhiyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Na kho panāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito na piṇḍapātaheṭu...pe... na senāsanahetu...pe... na gilānappaccayabhesajjaparikkhāraheṭu agārasmā anagāriyaṃ pabbajito. Atha ca pana me imaṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhiyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāmi’ ti. Tena, bhikkhave, bhikkhunā sañkhāpi tamhā vanapatthā pakkamitabbaṃ, na vatthabbaṃ.

**193.** “Idha pana, bhikkhave, bhikkhu aññataraṃ vanapatthaṃ upanissāya viharati. Tassa taṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhiyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ vanapatthaṃ upanissāya viharāmi. Tassa me imaṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti asamāhitañca cittaṃ samādhiyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti. Na kho panāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito, na piṇḍapātaheṭu...pe... na senāsanahetu...pe... na gilānappaccayabhesajjaparikkhāraheṭu agārasmā anagāriyaṃ pabbajito. Atha ca pana me imaṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhiyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāmi’ ti. Tena, bhikkhave, bhikkhunā sañkhāpi tasmim vanapatthe vatthabbaṃ, na pakkamitabbaṃ.

**194.** “Idha pana, bhikkhave, bhikkhu aññataraṃ vanapatthaṃ upanissāya viharati. Tassa taṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhiyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ vanapatthaṃ upanissāya viharāmi. Tassa me imaṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti asamāhitañca cittaṃ

samādhīyati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti’ ti. Tena, bhikkhave, bhikkhunā yāvajīvampi tasmim vanapatthe vatthabbaṃ, na pakkamitabbaṃ.

**195.** “Idha, bhikkhave, bhikkhu aññataram gāmaṃ upanissāya viharati ...pe... aññataram nigamaṃ upanissāya viharati...pe... aññataram nagaram upanissāya viharati...pe... aññataram janapadaṃ upanissāya viharati...pe... aññataram puggalaṃ upanissāya viharati. Tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti’ ti. Tena, bhikkhave, bhikkhunā rattibhāgaṃ vā divasabhāgaṃ vā so puggalo anāpucchā pakkamitabbaṃ, nānubandhitabbo.

**196.** “Idha pana, bhikkhave, bhikkhu aññataram puggalaṃ upanissāya viharati. Tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Na kho panāhaṃ cīvarahetu agārasmā anagāriyam pabbajito, na piṇḍapātaheṭu...pe... na senāsanahetu...pe... na gilānappaccayabhesajjaparikkhāraheṭu agārasmā anagāriyam pabbajito. Atha ca pana me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi’ ti. Tena, bhikkhave, bhikkhunā sañkhāpi so puggalo āpucchā pakkamitabbaṃ, nānubandhitabbo.

**197.** “Idha pana, bhikkhave, bhikkhu aññataram puggalaṃ upanissāya viharati. Tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti. Na kho panāhaṃ cīvarahetu agārasmā anagāriyam pabbajito, na piṇḍapātaheṭu...pe... na senāsanahetu...pe... na gilānappaccayabhesajjaparikkhāraheṭu agārasmā anagāriyam pabbajito. Atha ca pana me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmi’ ti.

Tena, bhikkhave, bhikkhunā saṅkhāpi so puggalo anubandhitabbo, na pakkamitabbaṃ.

**198.** “Idha pana, bhikkhave, bhikkhu aññataraṃ puggalaṃ upanissāya viharati. Tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhiyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhiyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchantī’ ti. Tena, bhikkhave, bhikkhunā yāvajīvampi so puggalo anubandhitabbo, na pakkamitabbaṃ, api panujjamānenapī’ ti [[apī paṇujjamānenāti \(?\)](#)].

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Vanapatthasuttaṃ niṭṭhitaṃ sattamaṃ.

## 8. Madhupiṇḍikasuttaṃ

**199.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sakkesu viharati kapilavattusmiṃ nigrodhārāme. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya kapilavattusmiṃ piṇḍāya pāvīsi. Kapilavattusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapāṭikkanto yena mahāvanaṃ tenupasaṅkami divāvihārāya. Mahāvanaṃ ajjhogāhetvā beluvalaṭṭhikāya mūle divāvihāraṃ nisīdi. Daṇḍapāṇipi kho sakko jaṅghāvihāraṃ [[jaṅghāvihāraṃ \(ka.\)](#)] anucaṅkamamāno anuvicaramāno yena mahāvanaṃ tenupasaṅkami. Mahāvanaṃ ajjhogāhetvā yena beluvalaṭṭhikā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā daṇḍamolubbha ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho daṇḍapāṇi sakko bhagavantaṃ etadavoca – ‘kiṃvādī samaṇo kimakkhāyī’ ti? ‘Yathāvādī kho, āvuso, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇīyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi viṣaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathim chinnakukkuccaṃ bhavābhavā vītataṇhaṃ saññā nānuseti – evaṃvādī kho ahaṃ, āvuso, evamakkhāyī’ ti.

‘Evaṃ vutte daṇḍapāṇi sakko sīsaṃ okampetvā, jivhaṃ nillāletvā, tivisākhāṃ nalāṭikaṃ nalāṭe vuṭṭhāpetvā daṇḍamolubbha pakkāmi.

**200.** Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena nigrodhārāmo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – ‘idhāhaṃ, bhikkhave, pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya kapilavattusmiṃ piṇḍāya pāvīsim. Kapilavattusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapāṭikkanto yena mahāvanaṃ tenupasaṅkamim divāvihārāya. Mahāvanaṃ ajjhogāhetvā beluvalaṭṭhikāya mūle divāvihāraṃ nisīdim. Daṇḍapāṇipi kho, bhikkhave, sakko jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena mahāvanaṃ tenupasaṅkami. Mahāvanaṃ ajjhogāhetvā yena beluvalaṭṭhikā yenaṇhaṃ tenupasaṅkami; upasaṅkamitvā mayā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā daṇḍamolubbha ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, bhikkhave, daṇḍapāṇi sakko maṃ etadavoca – ‘kiṃvādī samaṇo kimakkhāyī’ ti?

‘Evaṃ vutte ahaṃ, bhikkhave, daṇḍapāṇim sakkaṃ etadavocaṃ – yathāvādī kho, āvuso, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇīyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi viṣaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathim chinnakukkuccaṃ bhavābhavā vītataṇhaṃ saññā nānuseti – evaṃvādī kho ahaṃ, āvuso,

evamakkhāyī’ ti. “Evaṃ vutte bhikkhave, daṇḍapāṇi sakko sīsaṃ okampetvā, jivhaṃ nillājetvā, tivisākhāṃ nalāṭikāṃ nalāṭe vuṭṭhāpetvā daṇḍamolubbha pakkāmi’ ti.

**201.** Evaṃ vutte aññataro bhikkhu bhagavantaṃ etadavoca – “kiṃvādī pana, bhante, bhagavā sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati? Kathaṅca pana, bhante, bhagavantaṃ kāmehi visaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathim chinnakukkuccaṃ bhavābhavā vītataṇhaṃ saññā nānuseṭṭi’ ti? “Yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevanto rāgānusayānaṃ, esevanto paṭighānusayānaṃ, esevanto diṭṭhānusayānaṃ, esevanto vicikicchānusayānaṃ, esevanto mānānusayānaṃ, esevanto bhavarāgānusayānaṃ, esevanto avijjānusayānaṃ, esevanto daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvaṃtuvaṃ-pesuñña-musāvādānaṃ. Etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ ti. Idamavoca bhagavā. Idaṃ vatvāna sugato uṭṭhāyāsānā vihāraṃ pāvisi.

**202.** Atha kho tesāṃ bhikkhūnaṃ acirapakkantassa bhagavato etadahosi – “idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā, vitthārena atthaṃ avibhajitvā, uṭṭhāyāsānā vihāraṃ pavitṭho – ‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. Ettha ce natthitthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevanto rāgānusayānaṃ...pe... etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ ti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ ti? Atha kho tesāṃ bhikkhūnaṃ etadahosi – “ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitūṃ. Yaṃnūna mayāṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ ti.

Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamimṃsu; upasaṅkamitvā āyasmatā mahākaccānena saddhim sammodimṃsu. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ mahākaccānaṃ etadavocūṃ – “idaṃ kho no, āvuso kaccāna, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsānā vihāraṃ pavitṭho – ‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevanto rāgānusayānaṃ...pe... etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ ti. Tesāṃ no, āvuso kaccāna, amhākaṃ acirapakkantassa bhagavato etadahosi – ‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsānā vihāraṃ pavitṭho – ‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevanto rāgānusayānaṃ...pe... etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ ti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti? Tesāṃ no, āvuso kaccāna, amhākaṃ etadahosi – ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitūṃ. Yaṃnūna mayāṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ ti. Vibhajatāyasmā mahākaccāno’ ti.

**203.** “Seyyathāpi, āvuso, puriso sārattiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlaṃ, atikkamma khandhaṃ, sākāpalāse sāraṃ pariyesitabbaṃ maññeyya; evaṃsāmpadamidaṃ āyasmantaṇaṃ satthari sammukhībhūte, taṃ bhagavantaṃ atisitvā, amhe etamatthaṃ paṭipucchitabbaṃ maññatha. So hāvuso, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto, vattā pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī tathāgato. So ceva panetassa kālo ahosi, yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyātha. Yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā’ ti. “Addhāvuso kaccāna, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto,

vattā pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī tathāgato. So ceva panetassa kālo ahosi, yaṃ bhagavantamyeva etamatthaṃ paṭipuccheyyāma. Yathā no bhagavā byākareyya tathā naṃ dhāreyyāma. Apī cāyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitūṃ. Vibhajatāyasmā mahākaccāno agaruṃ katvā’<sup>ti</sup> [agarukatvā (sī.), agarukarivā (syā. pī.)]. “Tena hāvuso, suṇātha, sādhukaṃ manasikarotha, bhāsissāmī’<sup>ti</sup>. “Evamāvuso’<sup>ti</sup> kho te bhikkhū āyasmato mahākaccānassa paccassosūṃ. Āyasmā mahākaccāno etadvoca –

**204.** “Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisivā vitthārena atthaṃ avibhajivā utthāyāsanaṃ vihāraṃ pavitṭho – ‘yatoniḍānaṃ, bhikkhu, purisaṃ papañcasaññāsāṅkhā samudācaranti. Ettha ce natthi abhinanditabbāṃ abhivaditabbāṃ ajjhositabbāṃ, esevanto rāgānusayānaṃ...pe... etthete pāpakā akusalā dhammā aparisesā nirujjhantī’<sup>ti</sup>, imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi –

“Cakkhuñcāvuso, paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti, yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsāṅkhā samudācaranti atītānāgatapaccuppannesu cakkhuviññeyyesu rūpesu. Sotañcāvuso, paṭicca sadde ca uppajjati sotaviññāṇaṃ...pe... ghānañcāvuso, paṭicca gandhe ca uppajjati ghānaviññāṇaṃ...pe... jivhañcāvuso, paṭicca rase ca uppajjati jivhaviññāṇaṃ...pe... kāyañcāvuso, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ...pe... manañcāvuso, paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti, yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsāṅkhā samudācaranti atītānāgatapaccuppannesu manoviññeyyesu dhammesu.

“So vatāvuso, cakkhusmiṃ sati rūpe sati cakkhuviññāṇe sati phassapaññattiṃ paññāpessatī – ṭhānametaṃ vijjati. Phassapaññattiyā sati vedanāpaññattiṃ paññāpessatī – ṭhānametaṃ vijjati. Vedanāpaññattiyā sati saññāpaññattiṃ paññāpessatī – ṭhānametaṃ vijjati. Saññāpaññattiyā sati vitakkapaññattiṃ paññāpessatī – ṭhānametaṃ vijjati. Vitakkapaññattiyā sati papañcasaññāsāṅkhāsamudācaraṇapaññattiṃ paññāpessatī – ṭhānametaṃ vijjati. So vatāvuso, sotasmimṃ sati sadde sati...pe... ghānasmimṃ sati gandhe sati...pe... jivhāya sati rase sati...pe... kāyasmimṃ sati phoṭṭhabbe sati...pe... manasmimṃ sati dhamme sati manoviññāṇe sati phassapaññattiṃ paññāpessatī – ṭhānametaṃ vijjati. Phassapaññattiyā sati vedanāpaññattiṃ paññāpessatī – ṭhānametaṃ vijjati. Vedanāpaññattiyā sati saññāpaññattiṃ paññāpessatī – ṭhānametaṃ vijjati. Saññāpaññattiyā sati vitakkapaññattiṃ paññāpessatī – ṭhānametaṃ vijjati. Vitakkapaññattiyā sati papañcasaññāsāṅkhāsamudācaraṇapaññattiṃ paññāpessatī – ṭhānametaṃ vijjati.

“So vatāvuso, cakkhusmiṃ asati rūpe asati cakkhuviññāṇe asati phassapaññattiṃ paññāpessatī – netam ṭhānaṃ vijjati. Phassapaññattiyā asati vedanāpaññattiṃ paññāpessatī – netam ṭhānaṃ vijjati. Vedanāpaññattiyā asati saññāpaññattiṃ paññāpessatī – netam ṭhānaṃ vijjati. Saññāpaññattiyā asati vitakkapaññattiṃ paññāpessatī – netam ṭhānaṃ vijjati. Vitakkapaññattiyā asati papañcasaññāsāṅkhāsamudācaraṇapaññattiṃ paññāpessatī – netam ṭhānaṃ vijjati. So vatāvuso, sotasmimṃ asati sadde asati...pe... ghānasmimṃ asati gandhe asati...pe... jivhāya asati rase asati...pe... kāyasmimṃ asati phoṭṭhabbe asati...pe... manasmimṃ asati dhamme asati manoviññāṇe asati phassapaññattiṃ paññāpessatī – netam ṭhānaṃ vijjati. Phassapaññattiyā asati vedanāpaññattiṃ paññāpessatī – netam ṭhānaṃ vijjati. Vedanāpaññattiyā asati saññāpaññattiṃ paññāpessatī – netam ṭhānaṃ vijjati. Saññāpaññattiyā asati vitakkapaññattiṃ paññāpessatī – netam ṭhānaṃ vijjati. Vitakkapaññattiyā asati papañcasaññāsāṅkhāsamudācaraṇapaññattiṃ paññāpessatī – netam ṭhānaṃ vijjati.



“Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho – ‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsāṅkhā samudācaranti ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ esevento rāgānusayānaṃ...pe... etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ ti, imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi. Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantameva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha. Yathā no bhagavā byākaroti tathā naṃ dhāreyyāthā’ ti.

**205.** Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ‘yaṃ kho no, bhante, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho – ‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsāṅkhā samudācaranti. Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevento rāgānusayānaṃ...pe... etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ ti. Tesāṃ no, bhante, amhākaṃ acirapakkantassa bhagavato etadahosi – ‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho – ‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsāṅkhā samudācaranti. Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevento rāgānusayānaṃ, esevento paṭighānusayānaṃ, esevento diṭṭhānusayānaṃ, esevento vicikicchānusayānaṃ, esevento mānānusayānaṃ, esevento bhavarāgānusayānaṃ, esevento avijjānusayānaṃ, esevento daṇḍādāna-satthādāna-kalaha-viggahavivādatuvamtuvaṃ-pesuñña-musāvādānaṃ. Etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ ti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ ti? Tesāṃ no, bhante, amhākaṃ etadahosi – ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitvā, yaṃnūna mayāṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ ti. Atha kho mayāṃ, bhante, yenāyasmā mahākaccāno tenupasaṅkamimha; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipucchimha. Tesāṃ no, bhante, āyasmatā mahākaccānena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto’ ti. ‘Paṇḍito, bhikkhave, mahākaccāno; mahāpañño, bhikkhave, mahākaccāno. Maṃ cepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākatāṃ. Eso cevetassa attho. Evañca [evameva ca (ka.)] naṃ dhārethā’ ti.

Evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca – ‘seyyathāpi, bhante, puriso jīghacchādubbalyapareto madhupiṇḍikaṃ adhigaccheyya, so yato yato sāyeyya, labhetheva sādurasāṃ asecanakaṃ. Evameva kho, bhante, cetaso bhikkhu dabbajātiko, yato yato imassa dhammapariyāyassa paññāya atthaṃ upaparikkheyya, labhetheva attamanataṃ, labhetheva cetaso pasādaṃ. Ko nāmo ayaṃ [ko nāmāyaṃ (syā.)], bhante, dhammapariyāyo’ ti? ‘Tasmātiha tvaṃ, ānanda, imaṃ dhammapariyāyaṃ madhupiṇḍikapariyāyo tveva naṃ dhārehī’ ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Madhupiṇḍikasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

## 9. Dvedhāvitakkasuttaṃ

**206.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyāṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ‘bhikkhave’ ti. ‘Bhadante’ ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi – ‘yaṃnūnāhaṃ dvidhā katvā dvidhā katvā vitakke vihareyya’nti. So kho ahaṃ, bhikkhave, yo cāyaṃ kāmavitakko yo ca byāpādavitakko yo ca vihiṃsāvitakko – imaṃ ekaṃ bhāgamakāsiṃ; yo cāyaṃ nekkhamavitakko yo ca abyāpādavitakko yo ca avihīṃsāvitakko – imaṃ dutiyaṃ bhāgamakāsiṃ.

**207.** “Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati kāmavitakko. So evaṃ pajānāmi – ‘uppanno kho me ayaṃ kāmavitakko. So ca kho attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati, paññānirodhiko vighātapakkhiko anibbānasamvattaniko’ [anibbānasamvattaniko]’ti (?). ‘Attabyābādhāya saṃvattati’ tipi me, bhikkhave, paṭisañcikkhato abbatthaṃ gacchati; ‘parabyābādhāya saṃvattati’ tipi me, bhikkhave, paṭisañcikkhato abbatthaṃ gacchati; ‘ubhayabyābādhāya saṃvattati’ tipi me, bhikkhave, paṭisañcikkhato abbatthaṃ gacchati; ‘paññānirodhiko vighātapakkhiko anibbānasamvattaniko’ tipi me, bhikkhave, paṭisañcikkhato abbatthaṃ gacchati. So kho ahaṃ, bhikkhave, uppannuppannaṃ kāmavitakkaṃ pajahameva [atītakālikakiriyāpadāniyeva] vinodameva [atītakālikakiriyāpadāniyeva] byantameva [byanteva (sī. syā. pī.)] naṃ akāsiṃ.

**208.** “Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati byāpādavitakko...pe... uppajjati vihiṃsāvitakko. So evaṃ pajānāmi – ‘uppanno kho me ayaṃ vihiṃsāvitakko. So ca kho attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati, paññānirodhiko vighātapakkhiko anibbānasamvattaniko’. ‘Attabyābādhāya saṃvattati’ tipi me, bhikkhave, paṭisañcikkhato abbatthaṃ gacchati; ‘parabyābādhāya saṃvattati’ tipi me, bhikkhave, paṭisañcikkhato abbatthaṃ gacchati; ‘ubhayabyābādhāya saṃvattati’ tipi me, bhikkhave, paṭisañcikkhato abbatthaṃ gacchati; ‘paññānirodhiko vighātapakkhiko anibbānasamvattaniko’ tipi me, bhikkhave, paṭisañcikkhato abbatthaṃ gacchati. So kho ahaṃ, bhikkhave, uppannuppannaṃ vihiṃsāvitakkaṃ pajahameva vinodameva byantameva naṃ akāsiṃ.

“Yaññadeva, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, tathā tathā nati hoti cetaso. Kāmavitakkaṃ ce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi nekkhamavitakkaṃ, kāmavitakkaṃ bahulamakāsi, tassa taṃ kāmavitakkāya cittaṃ namati. Byāpādavitakkaṃ ce, bhikkhave...pe... vihiṃsāvitakkaṃ ce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi avihīṃsāvitakkaṃ, vihiṃsāvitakkaṃ bahulamakāsi, tassa taṃ vihiṃsāvitakkāya cittaṃ namati. Seyyathāpi, bhikkhave, vassānaṃ pacchime māse saradasamaye kiṭṭhasambādhe gopālako gāvo rakkheyya. So tā gāvo tato tato daṇḍena ākoṭeyya paṭikoṭeyya sannirundheyya sannivāreyya. Taṃ kissa hetu? Passati hi so, bhikkhave, gopālako tatonidānaṃ vadhaṃ vā bandhanaṃ vā jāniṃ vā garahaṃ vā. Evameva kho ahaṃ, bhikkhave, addasaṃ akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisamsaṃ vodānapakkhaṃ.

**209.** “Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati nekkhamavitakko. So evaṃ pajānāmi – ‘uppanno kho me ayaṃ nekkhamavitakko. So ca kho nevattabyābādhāya saṃvattati, na parabyābādhāya saṃvattati, na ubhayabyābādhāya saṃvattati, paññāvuddhiko avighātapakkhiko nibbānasamvattaniko’. Rattiṃ cepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi. Divasaṃ cepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi. Rattindivaṃ cepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi. Api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo kilameyya. Kāye kilante [kilamante (ka.)] cittaṃ ūhaññeyya. Ūhate citte ārā cittaṃ samādhimhāti. So kho ahaṃ, bhikkhave, ajjhattameva cittaṃ saṅghapemi sannisāдеми ekodiṃ karomi [ekodi karomi (pī.)] samādahāmi. Taṃ kissa hetu? ‘Mā me cittaṃ ūhaññī’ti [ugghāṭīti (syā. ka.), ūhanīti (pī.)].

**210.** “Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati abyāpādavitakko...pe... uppajjati avihīṃsāvitakko. So evaṃ pajānāmi – ‘uppanno kho me ayaṃ

avihimsāvitakko. So ca kho nevattabyābādhāya saṃvattati, na parabyābādhāya saṃvattati, na ubhayabyābādhāya saṃvattati, paññāvuddhiko avighātapakkhiko nibbānasamvattaniko’. Rattim cēpi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi. Divasaṃ cēpi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi. Rattindivaṃ cēpi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi. Api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo kilameyya. Kāye kilante cittaṃ ūhaññeyya. Ūhate citte āra cittaṃ samādhimhāti. So kho ahaṃ, bhikkhave, ajjhattameva cittaṃ saṅṭhapemi, sannisādemi, ekodiṃ karomi samādahāmi. Taṃ kissa hetu? ‘Mā me cittaṃ ūhaññī’ti.

“Yaññadeva, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, tathā tathā nati hoti cetaso. Nekkhammavitakkañce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi kāmavitakkaṃ, nekkhammavitakkaṃ bahulamakāsi, tassaṃ taṃ nekkhammavitakkāya cittaṃ namati. Abyāpādavitakkañce, bhikkhave...pe... avihimsāvitakkañce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi vihimsāvitakkaṃ, avihimsāvitakkaṃ bahulamakāsi, tassa taṃ avihimsāvitakkāya cittaṃ namati. Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse sabbasassesu gāmantasambhatesu gopālako gāvo rakkheyya, tassa rukkhāmūlagatassa vā abbhokāsagatassa vā satikaraṇīyameva hoti – ‘etā [ete (ka.)] gāvo’ti. Evamevaṃ kho, bhikkhave, satikaraṇīyameva ahosi – ‘ete dhammā’ti.

**211.** “Āraddhaṃ kho pana me, bhikkhave, vīriyaṃ ahosi asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ. So kho ahaṃ, bhikkhave, vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsiṃ. Vitakkavicāraṇaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsiṃ. Pītiyā ca virāgā upekkhako ca vihāsiṃ sato ca sampajāno, sukhañca kāyena paṭisaṃvedesiṃ, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti, tatiyaṃ jhānaṃ upasampajja vihāsiṃ. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsiṃ.

**212.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigaṭūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāyā cittaṃ abhininnāmesim. So anekavihitaṃ pubbenivāsaṃ anussarāmi. Seyyathidaṃ, ekampi jātim...pe... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me, bhikkhave, rattiyā paṭhame yāme paṭhamā vijjā adhigatā; avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

**213.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigaṭūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāyā cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne...pe... ime vata bhonto sattā kāyaduccaritena samannāgatā...pe... iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāmi. Ayaṃ kho me, bhikkhave, rattiyā majjhime yāme dutiyā vijjā adhigatā; avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

**214.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigaṭūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāyā cittaṃ abhininnāmesim. So ‘idaṃ dukkha’nti yathābhūtaṃ abbaññāsiṃ, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbaññāsiṃ, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbaññāsiṃ, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbaññāsiṃ. ‘Ime āsavā’ti yathābhūtaṃ abbaññāsiṃ, ‘ayaṃ āsavaśamudayo’ti yathābhūtaṃ abbaññāsiṃ, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbaññāsiṃ, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbaññāsiṃ. Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha, vimuttasmiṃ vimuttamiti ñānaṃ ahosi

– ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsīṃ. Ayaṃ kho me, bhikkhave, rattiyā pacchime yāme tatiyā vijjā adhigatā; avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

**215.** “Seyyathāpi, bhikkhave, araññe pavane mahantaṃ ninnāṃ pallalaṃ. Tameṇaṃ mahāmigasaṅgho upanissāya vihareyya. Tassa kocideva puriso uppajjeyya anattakāmo ahitakāmo ayogakkhemakāmo. So yvāssa maggo khemo sovattiko pītigamanīyo taṃ maggaṃ pidaheyya, vivareyya kummaggaṃ, odaheyya okacaraṃ, ṭhapeyya okacārikaṃ. Evañhi so, bhikkhave, mahāmigasaṅgho aparena samayena anayabyasanaṃ [anayabyasanaṃ tanuttaṃ (sī. syā. pī.)] āpajjeyya. Tasseva kho pana, bhikkhave, mahato migasaṅghassa kocideva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo. So yvāssa maggo khemo sovattiko pītigamanīyo taṃ maggaṃ vivareyya, pidaheyya kummaggaṃ, ūhaneyya okacaraṃ, nāseyya okacārikaṃ. Evañhi so, bhikkhave, mahāmigasaṅgho aparena samayena vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya.

“Upamā kho me ayaṃ, bhikkhave, katā atthassa viññāpanāya. Ayaṃ cevettha attho – mahantaṃ ninnāṃ pallalanti kho, bhikkhave, kāmānametaṃ adhivacanaṃ. Mahāmigasaṅgho kho, bhikkhave, sattānametaṃ adhivacanaṃ. Puriso anattakāmo ahitakāmo ayogakkhemakāmoti kho, bhikkhave, mārassetaṃ pāpimato adhivacanaṃ. Kummaggoti kho, bhikkhave, aṭṭhaṅgikassetāṃ micchāmaggassa adhivacanaṃ, seyyathidaṃ – micchādīṭṭhiyā micchāsaṅkappassa micchāvācāya micchākammantassa micchāājīvassa micchāvāyāmassa micchāsatiyā micchāsamādhissa. Okacaroti kho, bhikkhave, nandīrāgassetāṃ adhivacanaṃ. Okacārikāti kho, bhikkhave, avijjāyetaṃ adhivacanaṃ. Puriso atthakāmo hitakāmo yogakkhemakāmoti kho, bhikkhave, tathāgatassetāṃ adhivacanaṃ arahato sammāsambuddhassa. Khemo maggo sovattiko pītigamanīyoti kho, bhikkhave, ariyassetāṃ aṭṭhaṅgikassa maggassa adhivacanaṃ, seyyathidaṃ – sammādīṭṭhiyā sammāsaṅkappassa sammāvācāya sammākammantassa sammāājīvassa sammāvāyāmassa sammāsatiyā sammāsamādhissa.

“Iti kho, bhikkhave, vivaṭo mayā khemo maggo sovattiko pītigamanīyo, pihito kummaggo, ūhato okacaro, nāsitā okacārikā. Yaṃ, bhikkhave, satthārā karaṇīyaṃ sāvakanāṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā. Etāni, bhikkhave, rukkhamaṇīni, etāni suññāgārāni; jhāyatha, bhikkhave, mā pamādattha; mā pacchā vippaṭisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsani’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Dvedhāvitakkasuttaṃ niṭṭhitaṃ navamaṃ.

## 10. Vitakkasaṅghānasuttaṃ

**216.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Adhicittamanuyuttena, bhikkhave, bhikkhunā pañca nimittāni kālena kālaṃ manasi kātabbāni. Katamāni pañca? Idha, bhikkhave, bhikkhuno yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tamhā nimittā aññaṃ nimittaṃ manasi kātabbaṃ kusalūpasamhitāṃ. Tassa tamhā nimittā aññaṃ nimittaṃ manasikaroto kusalūpasamhitāṃ ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbatthaṃ gacchanti. Tesāṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti [ekodibhoti (syā. ka.)] samādhīyati. Seyyathāpi, bhikkhave, dakkho palagaṇḍo vā palagaṇḍantevāsī vā sukhumāya āṇiyā oḷārikaṃ āṇiṃ abhinīhaneyya abhinīhareyya abhinivatteyya [abhinivajjeyya (sī. pī.)]; evameva kho, bhikkhave, bhikkhuno yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi

dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tamhā nimittā aññaṃ nimittaṃ manasi kātappaṃ kusalūpasamhitam. Tassa tamhā nimittā aññaṃ nimittaṃ manasikaroto kusalūpasamhitam ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahiyanti te abbattham gacchanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

**217.** “Tassa ce, bhikkhave, bhikkhuno tamhā nimittā aññaṃ nimittaṃ manasikaroto kusalūpasamhitam uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesam vitakkānaṃ ādīnavo upaparikkhitabbo – ‘itipime vitakkā akusalā, itipime vitakkā sāvajjā, itipime vitakkā dukkhavipākā’ ti. Tassa tesam vitakkānaṃ ādīnavam upaparikkhato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahiyanti te abbattham gacchanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Seyyathāpi, bhikkhave, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ahikuṇapena vā kukkurakuṇapena vā manussakuṇapena vā kaṇṭhe āsattena aṭṭiyeyya harāyeyya jiguccheyya; evameva kho, bhikkhave, tassa ce bhikkhuno tamhāpi nimittā aññaṃ nimittaṃ manasikaroto kusalūpasamhitam uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesam vitakkānaṃ ādīnavo upaparikkhitabbo – ‘itipime vitakkā akusalā, itipime vitakkā sāvajjā, itipime vitakkā dukkhavipākā’ ti. Tassa tesam vitakkānaṃ ādīnavam upaparikkhato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahiyanti te abbattham gacchanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

**218.** “Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānaṃ ādīnavam upaparikkhato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesam vitakkānaṃ asatiamanasikāro āpajjitabbo. Tassa tesam vitakkānaṃ asatiamanasikāram āpajjato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahiyanti te abbattham gacchanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Seyyathāpi, bhikkhave, cakkhumā puriso āpāthagatānaṃ rūpānaṃ adassanakāmo assa; so nimīleyya vā aññaena vā apalokeyya. Evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānaṃ ādīnavam upaparikkhato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, te pahiyanti te abbattham gacchanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

**219.** “Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānaṃ asatiamanasikāram āpajjato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesam vitakkānaṃ vitakkasaṅkhārasaṅghānaṃ manasikātabbam. Tassa tesam vitakkānaṃ vitakkasaṅkhārasaṅghānaṃ manasikaroto ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahiyanti te abbattham gacchanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Seyyathāpi, bhikkhave, puriso sīgham gaccheyya. Tassa evamassa – ‘kiṃ nu kho aham sīgham gacchāmi? Yaṃnūnāham saṅikam gaccheyya’ nti. So saṅikam gaccheyya. Tassa evamassa – ‘kiṃ nu kho aham saṅikam gacchāmi? Yaṃnūnāham tiṭṭheyya’ nti. So tiṭṭheyya. Tassa evamassa – ‘kiṃ nu kho aham ṭhito? Yaṃnūnāham nisīdeyya’ nti. So nisīdeyya. Tassa evamassa – ‘kiṃ nu kho aham nisīno? Yaṃnūnāham nipajjeyya’ nti. So nipajjeyya. Evañhi so, bhikkhave, puriso oḷārikam oḷārikam iriyāpatham abhinivajjetvā [abhinissajjetvā (syā.)] sukhumaṃ sukhumaṃ iriyāpatham kappeyya. Evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānaṃ asatiamanasikāram āpajjato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahiyanti te abbattham gacchanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

**220.** “Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānaṃ vitakkasaṅkhārasaṅghānaṃ manasikaroto uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi

mohūpasamhitāpi. Tena, bhikkhave, bhikkhunā dantebhidantamādhāya [dante + abhidantaṃ + ādhāyāti tīkāyaṃ padacchedo, dantebhīti panettha karaṇattho yutto viya dissati] jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhitabbaṃ abhinippīletabbaṃ abhisantāpetabbaṃ. Tassa dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Seyyathāpi, bhikkhave, balavā puriso dubbalataram purisaṃ sīse vā gale vā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya; evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānaṃ vitakkasaṅkhārasaṅghānaṃ manasikaroto uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi. Tena, bhikkhave, bhikkhunā dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhitabbaṃ abhinippīletabbaṃ abhisantāpetabbaṃ. Tassa dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

**221.** “Yato kho [yato ca kho (syā. ka.)], bhikkhave, bhikkhuno yaṃ nimittam āgamma yaṃ nimittam manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tassa tamhā nimittā aññaṃ nimittam manasikaroto kusalūpasamhitam ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Tesampi vitakkānaṃ ādīnavam upaparikkhato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Tesampi vitakkānaṃ asatiāmanasikāram āpajjato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Ayam vuccati, bhikkhave, bhikkhu vasī vitakkapariyāyapathesu. Yaṃ vitakkaṃ ākaṅkhissati taṃ vitakkaṃ vitakkessati, yaṃ vitakkaṃ nākaṅkhissati na taṃ vitakkaṃ vitakkessati. Acchechi taṅham, vivattayi [vāvattayi (sī. pī.)] saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Vitakkasaṅghānasuttaṃ niṭṭhitaṃ dasamaṃ.

Sīhanādavaggo niṭṭhito dutiyo.

Tassuddānaṃ –

Cūlasīhanādalomaḥsavaro, mahācūḷadukkhakkhandhaanumānikasuttaṃ;  
Khilapatthamadhupiṇḍikavidhāvitakka, pañcanimittakathā puna vaggo.

### 3. Opammavaggo

#### 1. Kakacūpamasuttaṃ

**222.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvattīyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā moḷiyaphagguno bhikkhunīhi saddhiṃ ativelaṃ saṃsaṭṭho viharati. Evaṃ saṃsaṭṭho āyasmā moḷiyaphagguno bhikkhunīhi saddhiṃ viharati – sace koci bhikkhu āyasmato moḷiyaphaggunassa sammukhā tāsam bhikkhunīnaṃ avaṇṇaṃ bhāsati, tenāyasmā moḷiyaphagguno kupito anattamano adhikaraṇampi karoti. Sace pana koci bhikkhu tāsam bhikkhunīnaṃ sammukhā āyasmato moḷiyaphaggunassa avaṇṇaṃ bhāsati, tena tā bhikkhuniyo kupitā anattamanā adhikaraṇampi karonti. Evaṃ saṃsaṭṭho āyasmā moḷiyaphagguno bhikkhunīhi saddhiṃ viharati. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca – “āyasmā, bhante, moḷiyaphagguno bhikkhunīhi saddhiṃ ativelaṃ saṃsaṭṭho viharati. Evaṃ saṃsaṭṭho, bhante, āyasmā moḷiyaphagguno bhikkhunīhi saddhiṃ viharati – sace koci bhikkhu āyasmato moḷiyaphaggunassa sammukhā tāsam bhikkhunīnaṃ avaṇṇaṃ bhāsati, tenāyasmā moḷiyaphagguno kupito anattamano adhikaraṇampi karoti. Sace pana koci bhikkhu tāsam bhikkhunīnaṃ sammukhā āyasmato moḷiyaphaggunassa avaṇṇaṃ bhāsati, tena tā bhikkhuniyo kupitā anattamanā adhikaraṇampi karonti. Evaṃ saṃsaṭṭho, bhante, āyasmā moḷiyaphagguno bhikkhunīhi saddhiṃ viharati”’ti.

**223.** Atha kho bhagavā aññataram bhikkhum āmantesi – “ehi tvam, bhikkhu, mama vacanena moḷiyaphaggunam bhikkhum āmantehi – ‘sathā taṃ, āvuso phagguna, āmanteti’”’ti. “Evaṃ, bhante”’ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā moḷiyaphagguno tenupasaṅkami; upasaṅkamtivā āyasmantaṃ moḷiyaphaggunam etadavoca – “sathā taṃ, āvuso phagguna, āmanteti”’ti. “Evaṃāvuso”’ti kho āyasmā moḷiyaphagguno tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ moḷiyaphaggunam bhagavā etadavoca –

“Saccam kira tvam, phagguna, bhikkhunīhi saddhiṃ ativelaṃ saṃsaṭṭho viharasi? Evaṃ saṃsaṭṭho kira tvam, phagguna, bhikkhunīhi saddhiṃ viharasi – sace koci bhikkhu tuyham sammukhā tāsam bhikkhunīnaṃ avaṇṇaṃ bhāsati, tena tvam kupito anattamano adhikaraṇampi karosi. Sace pana koci bhikkhu tāsam bhikkhunīnaṃ sammukhā tuyham avaṇṇaṃ bhāsati, tena tā bhikkhuniyo kupitā anattamanā adhikaraṇampi karonti. Evaṃ saṃsaṭṭho kira tvam, phagguna, bhikkhunīhi saddhiṃ viharasi”’ti? “Evaṃ, bhante”’ti. “Nanu tvam, phagguna, kulaputto saddhā agārasmā anagāriyam pabbajito”’ti? “Evaṃ, bhante”’ti.

**224.** “Na kho te etaṃ, phagguna, patirūpaṃ kulaputtassa saddhā agārasmā anagāriyam pabbajitassa, yaṃ tvam bhikkhunīhi saddhiṃ ativelaṃ saṃsaṭṭho vihareyyāsi. Tasmātiha, phagguna, tava cepi koci sammukhā tāsam bhikkhunīnaṃ avaṇṇaṃ bhāseyya, tatrāpi tvam, phagguna, ye gehasitā [gehassitā (?)] chandā ye gehasitā vitakkā te pajaheyyāsi. Tatrāpi te, phagguna, evaṃ sikkhitabbaṃ – ‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti. Evañhi te, phagguna, sikkhitabbaṃ.

“Tasmātiha, phagguna, tava cepi koci sammukhā tāsam bhikkhunīnaṃ pāṇinā pahāraṃ dadeyya, leḍḍunā pahāraṃ dadeyya, daṇḍena pahāraṃ dadeyya, satthena pahāraṃ dadeyya. Tatrāpi tvam, phagguna, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi. Tatrāpi te, phagguna, evaṃ sikkhitabbaṃ ‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti. Evañhi te, phagguna, sikkhitabbaṃ.

“Tasmātiha, phagguna, tava cepi koci sammukhā avaṇṇaṃ bhāseyya, tatrāpi tvam, phagguna, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi. Tatrāpi te, phagguna, evaṃ sikkhitabbaṃ ‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti. Evañhi te, phagguna, sikkhitabbaṃ.

“Tasmātiha, phagguna, tava cepi koci pāṇinā pahāraṃ dadeyya, leḍḍunā pahāraṃ dadeyya,

daṇḍena pahāraṃ dadeyya, satthena pahāraṃ dadeyya, tatrāpi tvaṃ, phagguṇa, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi. Tatrāpi te, phagguṇa, evaṃ sikkhitabbaṃ ‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti. Evañhi te, phagguṇa, sikkhitabba’nti.

**225.** Atha kho bhagavā bhikkhū āmantesi – “ārādhayimsu vata me, bhikkhave, bhikkhū ekaṃ samayaṃ cittaṃ. Idhāhaṃ, bhikkhave, bhikkhū āmantesiṃ – ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi. Ekāsanabhojanaṃ kho ahaṃ, bhikkhave, bhuñjamāno appābādhaṭṭhaṇa sañjānāmi appātaṅkataṇa lahuṭṭhāṇaṇa balaṇa phāsuvihāraṇa. Etha tumhepi, bhikkhave, ekāsanabhojanaṃ bhuñjatha. Ekāsanabhojanaṃ kho, bhikkhave, tumhepi bhuñjamānā appābādhaṭṭhaṇa sañjānissatha appātaṅkataṇa lahuṭṭhāṇaṇa balaṇa phāsuvihāraṇācāti. Na me, bhikkhave, tesu bhikkhūsu anusāsani karaṇīyā ahoṣi; satuppādakaraṇīyameva me, bhikkhave, tesu bhikkhūsu ahoṣi.

“Seyyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe ājaññaratho yutto assa ṭhito odhastapatodo. Tamevaṃ dakkho yoggācariyo assadammasārathi abhiruhitvā, vāmena hatthena rasmiyo gahetvā, dakkhiṇena hatthena patodaṃ gahetvā, yenicchakaṃ yadicchakaṃ sāreyyapi paccāsāreyyapi. Evameva kho, bhikkhave, na me tesu bhikkhūsu anusāsani karaṇīyā ahoṣi, satuppādakaraṇīyameva me, bhikkhave, tesu bhikkhūsu ahoṣi. Tasmātiha, bhikkhave, tumhepi akusalaṃ pajahatha, kusalesu dhammesu āyogaṃ karotha. Evañhi tumhepi imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissatha.

“Seyyathāpi, bhikkhave, gāmassa vā nigamassa vā avidūre mahantaṃ sālavanaṃ. Tañcassa eḷaṇḍehi sañchannaṃ. Tassa kocideva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo. So yā tā sālalaṭṭhiyo kuṭilā oḷāpaharaṇīyo [ojaharaṇīyo (ka.)] tā chetvā [tacchetvā (sī. syā. pī.)] bahiddhā nīhareyya, antovanaṃ suvisodhitāṃ visodheyya. Yā pana tā sālalaṭṭhiyo ujukā sujātā tā sammā parihareyya. Evañhetvaṃ, bhikkhave, sālavanaṃ aparena samayena vuddhiṃ virūhiṃ vepullaṃ āpajjeyya. Evameva kho, bhikkhave, tumhepi akusalaṃ pajahatha, kusalesu dhammesu āyogaṃ karotha. Evañhi tumhepi imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissatha.

**226.** “Bhūtapubbaṃ, bhikkhave, imissāyeva sāvattiyā vedehikā nāma gahapatānī ahoṣi. Vedehikāya, bhikkhave, gahapatānīyā evaṃ kalyāṇo kittisaddo abbhuggato – ‘soratā vedehikā gahapatānī, nivātā vedehikā gahapatānī, upasanta vedehikā gahapatānī’ti. Vedehikāya kho pana, bhikkhave, gahapatānīyā kālī nāma dāsī ahoṣi dakkhā analasā susaṃvihitakammantā.

“Atha kho, bhikkhave, kāliyā dāsīyā etadahosi – ‘mayhaṃ kho ayyāya evaṃ kalyāṇo kittisaddo abbhuggato – ‘soratā vedehikā gahapatānī, nivātā vedehikā gahapatānī, upasanta vedehikā gahapatānī’ti. Kiṃ nu kho me ayyā santamyeva nu kho ajjhantaṃ kopaṃ na pātukaroti udāhu asantaṃ udāhu mayhamevete [mayhevete (sī. pī.)] kammantā susaṃvihitā yena me ayyā santamyeva ajjhantaṃ kopaṃ na pātukaroti, no asantaṃ? Yaṃnūnāhaṃ ayyaṃ vīmaṃseyya’nti. Atha kho, bhikkhave, kālī dāsī divā utthāsī. Atha kho, bhikkhave, vedehikā gahapatānī kāliṃ dāsīṃ etadavoca – ‘he je kālī’ti. ‘Kiṃ, ayye’ti? ‘Kiṃ, je, divā utthāsī’ti? ‘Na khvayye [na kho ayye (sī. pī.)], kiñcī’ti. ‘No vata re kiñci, pāpi dāsī [pāpadāsī (syā. ka.)], divā utthāsī’ti kupitā anattamanā bhākuṭiṃ [bhūkuṭiṃ (sī. pī.), bhakuṭiṃ (syā.)] akāsī. Atha kho, bhikkhave, kāliyā dāsīyā etadahosi – ‘santamyeva kho me ayyā ajjhantaṃ kopaṃ na pātukaroti, no asantaṃ; mayhamevete kammantā susaṃvihitā, yena me ayyā santamyeva ajjhantaṃ kopaṃ na pātukaroti, no asantaṃ. Yaṃnūnāhaṃ bhīyyosomattāya ayyaṃ vīmaṃseyya’nti.

“Atha kho, bhikkhave, kālī dāsī divātaramyeva utthāsī. Atha kho, bhikkhave, vedehikā gahapatānī kāliṃ dāsīṃ etadavoca – ‘he je, kālī’ti. ‘Kiṃ, ayye’ti? ‘Kiṃ, je, divātaraṃ utthāsī’ti? ‘Na khvayye, kiñcī’ti. ‘No vata re kiñci, pāpi dāsī, divātaraṃ utthāsī’ti kupitā anattamanā anattamanavācāṃ nicchāresi. Atha kho, bhikkhave, kāliyā dāsīyā etadahosi – ‘santamyeva kho me ayyā ajjhantaṃ kopaṃ na pātukaroti, no asantaṃ. Mayhamevete kammantā susaṃvihitā, yena me ayyā santamyeva ajjhantaṃ



kopaṃ na pātukaroti, no asantaṃ. Yaṃnūnāhaṃ bhīyosomattāya ayyaṃ vīmaṃseyya'nti.

“Atha kho, bhikkhave, kālī dāsī divātarameva uṭṭhāsi. Atha kho, bhikkhave, vedehikā gahapatānī kālīm dāsīm etadavoca – ‘he je, kālī’ti. ‘Kiṃ, ayye’ti? ‘Kiṃ, je, divā uṭṭhāsī’ti? ‘Na khvayye, kiñcī’ti. ‘No vata re kiñci, pāpi dāsī, divā uṭṭhāsī’ti kupitā anattamanā aggaḷasūciṃ gahetvā sīse pahāraṃ adāsī, sīsaṃ vobhindi [vi + ava + bhindi = vobhindi]. Atha kho, bhikkhave, kālī dāsī bhinnena sīsenā lohitena galantena paṭivissakānaṃ ujjhāpesi – ‘passathayye, soratāya kammaṃ; passathayye, nivātāya kammaṃ, passathayye, upasantāya kammaṃ! Kathañhi nāma ekadāsikāya divā uṭṭhāsīti kupitā anattamanā aggaḷasūciṃ gahetvā sīse pahāraṃ dassati, sīsaṃ vobhindissati’ti.

“Atha kho, bhikkhave, vedehikāya gahapatāniyā aparena samayena evaṃ pāpako kittisaddo abbhuggacchi – ‘caṇḍī vedehikā gahapatānī, anivātā vedehikā gahapatānī, anupasantā vedehikā gahapatānī’ti.

“Evameva kho, bhikkhave, idhekacco bhikkhu tāvadeva soratasorato hoti nivātanivāto hoti upasantūpasanto hoti yāva na amanāpā vacanapathā phusanti. Yato ca, bhikkhave, bhikkhuṃ amanāpā vacanapathā phusanti, atha bhikkhu ‘sorato’ti vedītabbo, ‘nivāto’ti vedītabbo, ‘upasanto’ti vedītabbo. Nāhaṃ taṃ, bhikkhave, bhikkhuṃ ‘suvaco’ti vadāmi yo cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārahetu suvaco hoti, sovacassataṃ āpajjati. Taṃ kissa hetu? Tañhi so, bhikkhave, bhikkhu cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ alabhamāno na suvaco hoti, na sovacassataṃ āpajjati. Yo ca kho, bhikkhave, bhikkhu dhammaṃyeva sakkaronto, dhammaṃ garuṃ karonto, dhammaṃ mānento, dhammaṃ pūjento, dhammaṃ apacāyamāno [dhammaṃ yeva sakkaronto dhammaṃ garukaronto dhammaṃ apacāyamāno (sī. syā. pī.)] suvaco hoti, sovacassataṃ āpajjati, tamaḥaṃ ‘suvaco’ti vadāmi. Tasmātiha, bhikkhave, ‘dhammaṃyeva sakkarontā, dhammaṃ garuṃ karontā, dhammaṃ mānentā, dhammaṃ pūjentā, dhammaṃ apacāyamānā suvacā bhavissāma, sovacassataṃ āpajjissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

227. “Pañcime, bhikkhave, vacanapathā yehi vo pare vadamānā vadeyyuṃ – kālena vā akālena vā; bhūtena vā abhūtena vā; saṇhena vā pharusena vā; atthasaṃhitena vā anattasaṃhitena vā; mettacittā vā dosantarā vā. Kālena vā, bhikkhave, pare vadamānā vadeyyuṃ akālena vā; bhūtena vā, bhikkhave, pare vadamānā vadeyyuṃ abhūtena vā; saṇhena vā, bhikkhave, pare vadamānā vadeyyuṃ pharusena vā; atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyuṃ anattasaṃhitena vā; mettacittā vā, bhikkhave, pare vadamānā vadeyyuṃ dosantarā vā. Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ – ‘na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā, na dosantarā. Tañca puggalaṃ mettāsahagatena cetasā pharivā viharissāma, tadārammaṇaṇca sabbāvantaṃ lokaṃ mettāsahagatena cittaṃ vipulena mahaggatena appamāṇena averena abyābajjhena [abyāpajjhena (sī. syā. pī.), abyāpajjhena (ka.) aṅguttaratikanipātaṭṭikā oloketabbā] pharivā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

228. “Seyyathāpi, bhikkhave, puriso āgaccheyya kudālapīṭakaṃ [kuddālapīṭakaṃ (sī. syā. pī.)] ādāya. So evaṃ vadeyya – ‘ahaṃ imaṃ mahāpathaviṃ apathaviṃ karissāmī’ti. So tatra tatra vikhaṇeyya [khaṇeyya (sī. syā. pī.)], tatra tatra vikireyya, tatra tatra oṭṭhubheyya, tatra tatra omutteyya – ‘apathavī bhavasi, apathavī bhavasi’ti. Taṃ kiṃ maññātha, bhikkhave, api nu so puriso imaṃ mahāpathaviṃ apathaviṃ kareyyā’ti? “No hetuṃ, bhante”. “Taṃ kissa hetu”? “Ayañhi, bhante, mahāpathavī gambhīrā appameyyā. Sā na sukarā apathavī kātuṃ; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ti. “Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyuṃ – kālena vā akālena vā; bhūtena vā abhūtena vā; saṇhena vā pharusena vā; atthasaṃhitena vā anattasaṃhitena vā; mettacittā vā dosantarā vā. Kālena vā, bhikkhave, pare vadamānā vadeyyuṃ akālena vā; bhūtena vā bhikkhave, pare vadamānā vadeyyuṃ abhūtena vā; saṇhena vā, bhikkhave, pare vadamānā vadeyyuṃ pharusena vā; atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyuṃ

anattasamhitena vā; mettacittā vā, bhikkhave, pare vadamānā vadeyyuṃ dosantarā vā. Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ – ‘na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā na dosantarā. Tañca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṇca sabbāvantaṃ lokaṃ pathavisamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**229.** “Seyyathāpi, bhikkhave, puriso āgaccheyya lākhaṃ vā haliddiṃ vā nīlaṃ vā mañjiṭṭhaṃ vā ādāya. So evaṃ vadeyya – ‘ahaṃ imasmiṃ ākāse rūpaṃ likhissāmi, rūpapātubhāvaṃ karissāmi’ti. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso imasmiṃ ākāse rūpaṃ likhēyya, rūpapātubhāvaṃ kareyyā’ti? “No hetuṃ, bhante”. “Taṃ kissa hetu”? “Ayañhi, bhante, ākāso arūpī anidassano. Tattha na sukaraṃ rūpaṃ likhituṃ, rūpapātubhāvaṃ kātuṃ; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ti. “Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyuṃ kālena vā akālena vā ...pe... ‘na ceva... tadārammaṇaṇca sabbāvantaṃ lokaṃ ākāsasamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**230.** “Seyyathāpi, bhikkhave, puriso āgaccheyya ādittaṃ tiṇukkaṃ ādāya. So evaṃ vadeyya – ‘ahaṃ imāya ādittāya tiṇukkāya gaṅgaṃ nadiṃ santāpessāmi saṃparitāpessāmi’ti. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso ādittāya tiṇukkāya gaṅgaṃ nadiṃ santāpeyya saṃparitāpeyyā’ti? “No hetuṃ, bhante”. “Taṃ kissa hetu”? “Gaṅgā hi, bhante, nadī gambhīrā appameyyā. Sā na sukara ādittāya tiṇukkāya santāpetuṃ saṃparitāpetuṃ; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ti. “Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyuṃ kālena vā akālena vā...pe... ‘na ceva... tadārammaṇaṇca sabbāvantaṃ lokaṃ gaṅgāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**231.** “Seyyathāpi, bhikkhave, biḷārabhastā madditā sumadditā superimadditā, mudukā tūlinī chinnasassarā chinnabhabbhārā. Atha puriso āgaccheyya kaṭṭhaṃ vā kathalaṃ [kaṭṭhalaṃ (sī. syā. pī.)] vā ādāya. So evaṃ vadeyya – ‘ahaṃ imaṃ biḷārabhastā madditaṃ sumadditaṃ superimadditaṃ, mudukaṃ tūliniṃ, chinnasassaraṃ chinnabhabbharaṃ kaṭṭhena vā kathalena vā sarasaraṃ karissāmi bharabharaṃ karissāmi’ti. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso amuṃ biḷārabhastā madditaṃ sumadditaṃ superimadditaṃ, mudukaṃ tūliniṃ, chinnasassaraṃ chinnabhabbharaṃ kaṭṭhena vā kathalena vā sarasaraṃ kareyya, bharabharaṃ kareyyā’ti? “No hetuṃ, bhante”. “Taṃ kissa hetu”? “Amu hi, bhante, biḷārabhastā madditā sumadditā superimadditā, mudukā tūlinī, chinnasassarā chinnabhabbhārā. Sā na sukara kaṭṭhena vā kathalena vā sarasaraṃ kātuṃ bharabharaṃ kātuṃ; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ti. “Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyuṃ kālena vā akālena vā; bhūtena vā abhūtena vā; saṅghena vā pharusena vā; atthasamhitena vā anattasamhitena vā; mettacittā vā dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyuṃ akālena vā; bhūtena vā, bhikkhave, pare vadamānā vadeyyuṃ abhūtena vā; saṅghena vā, bhikkhave, pare vadamānā vadeyyuṃ pharusena vā; atthasamhitena vā, bhikkhave, pare vadamānā vadeyyuṃ anattasamhitena vā; mettacittā vā, bhikkhave, pare vadamānā vadeyyuṃ dosantarā vā. Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ – ‘na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā. Tañca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṇca sabbāvantaṃ lokaṃ biḷārabhastāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**232.** “Ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyuṃ, tatrāpi yo mano padūseyya, na me so tena sāsana-karo. Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ – ‘na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma

mettacittā na dosantarā. Tañca puggalaṃ mettāsahagatena cetasā pharivā viharissāma tadārammaṇaṃ sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamaṇena averena abyābajjhena pharivā viharissamā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**233.** “Imañca [imañce (?)] tumhe, bhikkhave, kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasi kareyyātha. Passatha no tumhe, bhikkhave, taṃ vacanapathaṃ, aṇuṃ vā thūlaṃ vā, yaṃ tumhe nādhivāseyyāthā’”ti? “No hetam, bhante”. “Tasmātiha, bhikkhave, imaṃ kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasikarotha. Taṃ vo bhavissati dīgharattaṃ hitāya sukhāyā’”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Kakacūpamasuttaṃ niṭṭhitaṃ paṭhamaṃ.

## 2. Alagaddūpamasuttaṃ

**234.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena ariṭṭhassa nāma bhikkhuno gaddhabādhipubbassa [gandhabādhipubbassa (ka.)] evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’”ti. Assosam kho sambahulā bhikkhū – “ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’”ti. Atha kho te bhikkhū yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkamimsu; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavocaṃ – “saccaṃ kira te, āvuso ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’”ti. “Evaṃbyākho [evaṃ kho (?)] bhagavato sammukhāyevassa ‘‘evaṃbyākho’’ti] ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’”ti.

Atha kho tepi bhikkhū ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjanti samanugāhanti [samanuggāhanti (syā.)] samanubhāsanti – “mā hevaṃ, āvuso ariṭṭha, avaca, mā bhagavantaṃ abbhācikkhi; na hi sādhu bhagavato abbhakkhānaṃ [abbhācikkhanaṃ (ka.)], na hi bhagavā evaṃ vadeyya. Anekapariyāyenāvuso ariṭṭha, antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā... pe... maṃsapesūpamā kāmā vuttā bhagavatā... tiṇukkūpamā kāmā vuttā bhagavatā... aṅgārakāsūpamā kāmā vuttā bhagavatā... supinakūpamā kāmā vuttā bhagavatā... yācitakūpamā kāmā vuttā bhagavatā... rukkhaphalūpamā kāmā vuttā bhagavatā... asisūnūpamā kāmā vuttā bhagavatā... sattisūlūpamā kāmā vuttā bhagavatā... sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’”ti. Evampi kho ariṭṭho bhikkhu gaddhabādhipubbo tehi bhikkhūhi samanuyuñjijyamāno samanugāhiyamāno [samanuggāhiyamāno (syā. vinayepi)] samanubhāsiyamāno tadeva [tatheva taṃ (vinaye)] pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati – “evaṃbyākho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’”ti.

**235.** Yato kho te bhikkhū nāsakkhimsu ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha kho te bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocaṃ – “ariṭṭhassa nāma, bhante, bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’”ti. Assumha kho mayaṃ, bhante – ‘ariṭṭhassa

kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’ ti. Atha kho mayaṃ, bhante, yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkamimha; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavocumha – ‘saccaṃ kira te, āvuso ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’ ti?

“Evaṃ vutte, bhante, ariṭṭho bhikkhu gaddhabādhipubbo amhe etadavoca – ‘evaṃbyākho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’ ti. Atha kho mayaṃ, bhante, ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyūñjimha samanugāhimha samanubhāsimha – ‘mā hevaṃ, āvuso ariṭṭha, avaca, mā bhagavantam abbhācikkhi; na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Anekapariyāyena āvuso ariṭṭha, antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo. Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā...pe... sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo’ ti. Evampi kho, bhante, ariṭṭho bhikkhu gaddhabādhipubbo amhehi samanuyūñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati – ‘evaṃbyākho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’ ti. Yato kho mayaṃ, bhante, nāsakkhimha ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha mayaṃ etamatthaṃ bhagavato ārocemā’ ti.

**236.** Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi – ‘ehi tvaṃ, bhikkhu, mama vacanena ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ āmantehi – ‘sathā taṃ, āvuso ariṭṭha, āmanteti’” ti. “Evaṃ, bhante” ti kho so bhikkhu bhagavato paṭissutvā, yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkami; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavoca – ‘sathā taṃ, āvuso ariṭṭha, āmanteti’” ti. “Evaṃ āvuso” ti kho ariṭṭho bhikkhu gaddhabādhipubbo tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ bhagavā etadavoca – ‘saccaṃ kira te, ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’” ti?

“Evaṃbyākho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi – ‘yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’” ti. “Kassa kho nāma tvaṃ, moghapurisa, mayā evaṃ dhammaṃ desitaṃ ājānāsi? Nanu mayā, moghapurisa, anekapariyāyena antarāyikā dhammā antarāyikā vuttā? Alaṅca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo. Aṭṭhikaṅkalūpamā kāmā vuttā mayā... maṃsapesūpamā kāmā vuttā mayā... tiṇukkūpamā kāmā vuttā mayā... aṅārakāsūpamā kāmā vuttā mayā... supinakūpamā kāmā vuttā mayā... yācītakūpamā kāmā vuttā mayā... rukkhaphalūpamā kāmā vuttā mayā... asisūnūpamā kāmā vuttā mayā... sattisūlūpamā kāmā vuttā mayā... sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo. Atha ca pana tvaṃ, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānaṅca khanasi, bahuṅca apuññaṃ pasavasi. Tañhi te, moghapurisa, bhavissati dīgharattaṃ ahitāya dukkhāyā’ ti.

Atha kho bhagavā bhikkhū āmantesi – ‘taṃ kiṃ maññatha, bhikkhave, api nāyaṃ ariṭṭho bhikkhu gaddhabādhipubbo usmīkatopi imasmim dhammavinaye’ ti? “Kiñhi [kiṃti (ka.)] siyā, bhante; no hetam, bhante” ti. Evaṃ vutte, ariṭṭho bhikkhu gaddhabādhipubbo tuṅhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi. Atha kho bhagavā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ tuṅhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavoca – ‘paññāyissasi kho tvaṃ, moghapurisa, etena sakena pāpakena diṭṭhigatena. Idhāhaṃ bhikkhū paṭipucchissāmi’” ti.

**237.** Atha kho bhagavā bhikkhū āmantesi – “tumhepi me, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yathāyaṃ ariṭṭho bhikkhu gaddhabādhipubbo attanā duggahitena amhe ceva abbhācikkhati, attānañca khanati, bahuñca apuññaṃ pasavati”’ti? “No hetuṃ, bhante. Anekapariyāyena hi no, bhante, antarāyikā dhammā antarāyikā vuttā bhagavatā; alañca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Aṭṭhikañkalūpamā kāmā vuttā bhagavatā...pe... sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo”’ti. “Sādhu sādhu, bhikkhave, sādhu, kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha. Anekapariyāyena hi kho, bhikkhave, antarāyikā dhammā vuttā mayā, alañca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Aṭṭhikañkalūpamā kāmā vuttā mayā...pe... sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Atha ca panāyaṃ ariṭṭho bhikkhu gaddhabādhipubbo attanā duggahitena amhe ceva abbhācikkhati, attānañca khanati, bahuñca apuññaṃ pasavati. Tañhi tassa moghapurisassa bhavissati dīgharattaṃ ahitāya dukkhāya. So vata, bhikkhave, aññatreva kāmehi aññatra kāmasaññāya aññatra kāmavitakkehi kāme paṭisevissatīti – netuṃ tñānaṃ vijjati”’.

**238.** “Idha, bhikkhave, ekacce moghapurisā dhammaṃ pariyāpuṇanti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallaṃ. Te taṃ dhammaṃ pariyāpuṇitvā tesuṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti. Tesuṃ te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti. Te upārambhānisamsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisamsā ca. Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ nānubhonti. Tesuṃ te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Duggahitattā, bhikkhave, dhammānaṃ.

“Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno. So passeyya mahantaṃ alagaddaṃ. Tameṇaṃ bhoge vā naṅguṭṭhe vā gaṇheyya. Tassa so alagaddo paṭiparivattitvā [paṭinivattitvā (syā. ka.)] hatthe vā bāhāya vā aññatarasmiṃ vā aṅgapaccaṅge ḍaṃseyya [ḍaseyya (sī. pī.)]. So tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu? Duggahitattā, bhikkhave, alagaddassa. Evameva kho, bhikkhave, idhekacce moghapurisā dhammaṃ pariyāpuṇanti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallaṃ. Te taṃ dhammaṃ pariyāpuṇitvā tesuṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti. Tesuṃ te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti. Te upārambhānisamsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisamsā ca. Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ nānubhonti. Tesuṃ te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Duggahitattā bhikkhave dhammānaṃ.

**239.** “Idha pana, bhikkhave, ekacce kulaputtā dhammaṃ pariyāpuṇanti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallaṃ. Te taṃ dhammaṃ pariyāpuṇitvā tesuṃ dhammānaṃ paññāya atthaṃ upaparikkhanti. Tesuṃ te dhammā paññāya atthaṃ upaparikkhataṃ nijjhānaṃ khamanti. Te na ceva upārambhānisamsā dhammaṃ pariyāpuṇanti na itivādappamokkhānisamsā ca [na ca itivādappamokkhānisamsā (?)]. Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ anubhonti. Tesuṃ te dhammā suggahitā dīgharattaṃ hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Suggahitattā bhikkhave dhammānaṃ.

“Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno. So passeyya mahantaṃ alagaddaṃ. Tameṇaṃ ajapadena daṇḍena suniggahitaṃ niggaṇheyya. Ajapadena daṇḍena suniggahitaṃ niggaṇhitvā, gīvāya suggahitaṃ gaṇheyya. Kiñcāpi so, bhikkhave, alagaddo tassa purisassa hatthaṃ vā bāhaṃ vā aññataraṃ vā aṅgapaccaṅgaṃ bhogehi paliveṭṭheyya, atha kho so neva tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu? Suggahitattā, bhikkhave, alagaddassa. Evameva kho, bhikkhave, idhekacce kulaputtā dhammaṃ pariyāpuṇanti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallaṃ. Te taṃ dhammaṃ pariyāpuṇitvā tesuṃ dhammānaṃ paññāya atthaṃ upaparikkhanti. Tesuṃ te dhammā

paññāya atthaṃ upaparikkhataṃ nijjhānaṃ khamanti. Te na ceva upārambhānisamsā dhammaṃ pariyāpuṇanti, na itivādappamokkhānisamsā ca. Yassa catthāya dhammaṃ pariyāpuṇanti, tañcassa atthaṃ anubhonti. Tesam te dhammā suggahitā dīgharattaṃ atthāya hitāya sukhāya samvattanti. Taṃ kissa hetu? Suggahitattā, bhikkhave, dhammānaṃ. Tasmātiha, bhikkhave, yassa me bhāsītassa atthaṃ ājāneyyātha, tathā naṃ dhāreyyātha. Yassa ca pana me bhāsītassa atthaṃ na ājāneyyātha, ahaṃ vo tattha paṭipucchitabbo, ye vā panāssu viyattā bhikkhū.

**240.** “Kullūpamaṃ vo, bhikkhave, dhammaṃ desessāmi nittharaṇatthāya, no gahaṇatthāya. Taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “seyyathāpi, bhikkhave, puriso addhānamaggappaṭipanno. So passeyya mahantaṃ udakaṇṇavaṃ, orimaṃ tīraṃ sāsāṅkaṃ sappatibhayaṃ, pārimaṃ tīraṃ khemaṃ appatibhayaṃ; na cassa nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya. Tassa evamassa – ‘ayaṃ kho mahāudakaṇṇavo, orimaṃ tīraṃ sāsāṅkaṃ sappatibhayaṃ, pārimaṃ tīraṃ khemaṃ appatibhayaṃ; natthi ca nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya. Yaṃnūnāhaṃ tiṇakaṭṭhasākhāpalāsaṃ saṃkaḍḍhitvā, kullaṃ bandhitvā, taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttareyya’nti. Atha kho so, bhikkhave, puriso tiṇakaṭṭhasākhāpalāsaṃ saṃkaḍḍhitvā, kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttareyya. Tassa purisassa uttiṇṇassa [tiṇṇassa (pī. ka.)] pāraṅgataṃ evamassa – ‘bahukāro kho me ayaṃ kullo; imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttiṇṇo. Yaṃnūnāhaṃ imaṃ kullaṃ sīse vā āropetvā khandhe vā uccāretvā [uccopetvā (ka.)] yena kāmaṃ pakkameyya’nti. Taṃ kiṃ maññātha, bhikkhave, api nu so puriso evaṃkāri tasmim kulle kiccakāri assa’ti? “No hetam, bhante”. “Kathamkāri ca so, bhikkhave, puriso tasmim kulle kiccakāri assa? Idha, bhikkhave, tassa purisassa uttiṇṇassa pāraṅgataṃ evamassa – ‘bahukāro kho me ayaṃ kullo; imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttiṇṇo. Yaṃnūnāhaṃ imaṃ kullaṃ thale vā ussādetvā [ussāretvā (ka.)] udake vā opilāpetvā yena kāmaṃ pakkameyya’nti. Evaṃkāri kho so, bhikkhave, puriso tasmim kulle kiccakāri assa. Evameva kho, bhikkhave, kullūpamo mayā dhammo desito nittharaṇatthāya, no gahaṇatthāya. Kullūpamaṃ vo, bhikkhave, dhammaṃ desitaṃ, ājānantehi dhammāpi vo pahātabbā pageva adhammā.

**241.** “Chayimāni, bhikkhave, diṭṭhiṭṭhānāni. Katamāni cha? Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; saññaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; saṅkhāre ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; yampi taṃ diṭṭhaṃ sutam mutaṃ viññātaṃ pattam pariyesitaṃ, anuvicaritaṃ manasā tampi ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; yampi taṃ diṭṭhiṭṭhānaṃ – so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti – tampi ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati. Sutavā ca kho, bhikkhave, ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto, rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati; vedanaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati; saññaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati; saṅkhāre ‘netam mama, nesohamasmi, na meso attā’ti samanupassati; yampi taṃ diṭṭhaṃ sutam mutaṃ viññātaṃ pattam pariyesitaṃ, anuvicaritaṃ manasā, tampi ‘netam mama, nesohamasmi, na meso attā’ti samanupassati; yampi taṃ diṭṭhiṭṭhānaṃ – so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti – tampi ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. So evaṃ samanupassanto asati na paritassati’ti.

**242.** Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca – “siyā nu kho, bhante, bahiddhā asati paritassanā”ti? “Siyā, bhikkhū”ti – bhagavā avoca. “Idha bhikkhu ekaccassa evaṃ hoti – ‘ahu vata me, taṃ vata me natthi; siyā vata me, taṃ vatāhaṃ na labhāmī’ti. So socati kilamati paridevati urattāliṃ

kandati sammohaṃ āpajjati. Evaṃ kho, bhikkhu, bahiddhā asati paritassanā hotī’ ti.

“Siyā pana, bhante, bahiddhā asati aparitassanā’ ti? “Siyā, bhikkhū’ ti – bhagavā avoca. “Idha bhikkhu ekaccassa na evaṃ hoti – ‘ahu vata me, taṃ vata me natthi; siyā vata me, taṃ vatāhaṃ na labhāmi’ ti. So na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjati. Evaṃ kho, bhikkhu, bahiddhā asati aparitassanā hotī’ ti.

“Siyā nu kho, bhante, ajjhataṃ asati paritassanā’ ti? “Siyā, bhikkhū’ ti – bhagavā avoca. “Idha, bhikkhu, ekaccassa evaṃ diṭṭhi hoti – ‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmi’ ti. So suṇāti tathāgatassa vā tathāgatasāvakkassa vā sabbesaṃ diṭṭhiṭṭhānādhiṭṭhānapariyutṭhānābhinivesānusayānaṃ samugghātāya sabbasaṅkhārasamathāya sabbūpadhipaṭinissaggāya taṇhākkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa. Tassa evaṃ hoti – ‘ucchijjissāmi nāmassu, vinassissāmi nāmassu, nassu nāma bhavissāmi’ ti. So socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. Evaṃ kho, bhikkhu, ajjhataṃ asati paritassanā hotī’ ti.

“Siyā pana, bhante, ajjhataṃ asati aparitassanā’ ti? “Siyā, bhikkhū’ ti bhagavā avoca. “Idha, bhikkhu, ekaccassa na evaṃ diṭṭhi hoti – ‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmi’ ti. So suṇāti tathāgatassa vā tathāgatasāvakkassa vā sabbesaṃ diṭṭhiṭṭhānādhiṭṭhānapariyutṭhānābhinivesānusayānaṃ samugghātāya sabbasaṅkhārasamathāya sabbūpadhipaṭinissaggāya taṇhākkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa. Tassa na evaṃ hoti – ‘ucchijjissāmi nāmassu, vinassissāmi nāmassu, nassu nāma bhavissāmi’ ti. So na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjati. Evaṃ kho, bhikkhu, ajjhataṃ asati aparitassanā hotī’ ti.

**243.** “Taṃ [taṅca (ka.)], bhikkhave, pariggahaṃ pariggaṇheyyātha, yvāssa [yvāssu (ka.)] pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva tiṭṭheyya. Passatha no tumhe, bhikkhave, taṃ pariggahaṃ yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva tiṭṭheyyā’ ti? “No hetam, bhante”. “Sādhu, bhikkhave. Ahampi kho taṃ, bhikkhave, pariggahaṃ na samanupassāmi yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva tiṭṭheyya.

“Taṃ, bhikkhave, attavādupādānaṃ upādiyetha, yaṃsa [yassa (syā. ka.)] attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe, bhikkhave, taṃ attavādupādānaṃ yaṃsa attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā’ ti? “No hetam, bhante”. “Sādhu, bhikkhave. Ahampi kho taṃ, bhikkhave, attavādupādānaṃ na samanupassāmi yaṃsa attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā.

“Taṃ, bhikkhave, diṭṭhinissayaṃ nissayetha yaṃsa diṭṭhinissayaṃ nissayato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe, bhikkhave, taṃ diṭṭhinissayaṃ yaṃsa diṭṭhinissayaṃ nissayato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā’ ti? “No hetam, bhante”. “Sādhu, bhikkhave. Ahampi kho taṃ, bhikkhave, diṭṭhinissayaṃ na samanupassāmi yaṃsa diṭṭhinissayaṃ nissayato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā’.

**244.** “Attani vā, bhikkhave, sati attaniyaṃ me ti assā’ ti?

“Evaṃ, bhante”.

“Attaniye vā, bhikkhave, sati attā me ti assā’ ti? “Evaṃ, bhante”.

“Attani ca, bhikkhave, attaniye ca saccato thetato anupalabbhamāne, yampi taṃ diṭṭhiṭṭhānaṃ – ‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmī’ ti – nanāyaṃ [na ca khoyaṃ (ka.)], bhikkhave, kevalo paripūro bāladhammo’’ ti?

“Kiñhi no siyā, bhante, kevalo hi, bhante, paripūro [kevalo paripūro (sī. pī.)] bāladhammo’’ ti.

“Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ ti?

“Aniccaṃ, bhante’’.

“Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’’ ti?

“Dukkhaṃ, bhante’’.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – etaṃ mama, eso hamasmi, eso me attā’’ ti?

“No hetāṃ, bhante’’.

“Taṃ kiṃ maññatha, bhikkhave, vedanā...pe... saññā... saṅkhārā... viññāṇaṃ niccaṃ vā aniccaṃ vā’’ ti?

“Aniccaṃ, bhante’’.

“Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’’ ti?

“Dukkhaṃ, bhante’’.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – etaṃ mama, eso hamasmi, eso me attā’’ ti?

“No hetāṃ, bhante’’.

“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ, ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbāṃ rūpaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ ti – evametāṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Yā kāci vedanā... pe... yā kāci saññā... ye keci saṅkhārā... yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ, ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbāṃ viññāṇaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ ti – evametāṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ’’.

**245.** “Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmiṃ nibbindati, vedanāya nibbindati, saññāya nibbindati, saṅkhāresu nibbindati, viññāṇasmiṃ nibbindati, nibbidā virajjati [nibbindaṃ virajjati (sī. syā. pī.)], virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānāti. Ayaṃ vuccati, bhikkhave, bhikkhu ukkhittapaligho itipi, saṃkiṇṇaparikkho itipi, abbūlhesiko itipi, niraggaḷo itipi, ariyo pannaddhajo pannabhāro visamyutto itipi.

“Kathaṅca, bhikkhave, bhikkhu ukkhittapaligho hoti? Idha, bhikkhave, bhikkhuno avijjā pahīnā hoti, ucchinnamūlā tālāvatthukatā anabhāvaṃkatā, āyatīṃ anuppādadhammā. Evaṃ kho, bhikkhave, bhikkhu ukkhittapaligho hoti.



“Kathañca, bhikkhave, bhikkhu saṃkiṇṇaparikkho hoti? Idha, bhikkhave, bhikkhuno ponobbhaviko jātisamsāro pahīno hoti, ucchinnamūlo tālavatthukato anabhāvaṃkato, āyatim anuppādadhammo. Evaṃ kho, bhikkhave, bhikkhu saṃkiṇṇaparikkho hoti.

“Kathañca, bhikkhave, bhikkhu abbūlhesiko hoti? Idha, bhikkhave, bhikkhuno taṇhā pahīnā hoti, ucchinnamūlā tālavatthukatā anabhāvaṃkatā, āyatim anuppādadhammā. Evaṃ kho, bhikkhave, bhikkhu abbūlhesiko hoti.

“Kathañca, bhikkhave, bhikkhu niraggaḷo hoti? Idha, bhikkhave, bhikkhuno pañca orambhāgiyāni saṃyojanāni pahīnāni honti, ucchinnamūlāni tālavatthukatāni anabhāvaṃkatāni, āyatim anuppādadhammāni. Evaṃ kho, bhikkhave, bhikkhu niraggaḷo hoti.

“Kathañca, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro viṣaṃyutto hoti? Idha, bhikkhave, bhikkhuno asmimāno pahīno hoti, ucchinnamūlo tālavatthukato anabhāvaṃkato, āyatim anuppādadhammo. Evaṃ kho, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro viṣaṃyutto hoti.

**246.** “Evaṃ vimuttacittam kho, bhikkhave, bhikkhum saindā devā sabrahmakā sapajāpatikā anvesam nādhigacchanti – ‘idaṃ nissitam tathāgatassa viññāṇa’nti. Taṃ kissa hetu? Diṭṭhevāham, bhikkhave, dhamme tathāgataṃ ananuvijjoti vadāmi. Evaṃvādiṃ kho maṃ, bhikkhave, evamakkhāyim eke samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti – ‘venayiko samaṇo gotamo, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpeti’ti. Yathā cāhaṃ na, bhikkhave [bhikkhave na (sī. syā. pī.)], yathā cāhaṃ na vadāmi, tathā maṃ te bhonto samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti – ‘venayiko samaṇo gotamo, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpeti’ti. Pubbe cāhaṃ bhikkhave, etarahi ca dukkhañceva paññāpemi, dukkhassa ca nirodhaṃ. Tatra ce, bhikkhave, pare tathāgataṃ akkosanti paribhāsanti rosentī vihesenti, tatra, bhikkhave, tathāgatassa na hoti āghāto na appaccayo na cetaso anabhiraddhi.

“Tatra ce, bhikkhave, pare tathāgataṃ sakkaronti garuṃ karonti mānenti pūjenti, tatra, bhikkhave, tathāgatassa na hoti ānando na somanassaṃ na cetaso uppilāvitattam. Tatra ce, bhikkhave, pare vā tathāgataṃ sakkaronti garuṃ karonti mānenti pūjenti, tatra, bhikkhave, tathāgatassa evaṃ hoti – ‘yaṃ kho idaṃ pubbe pariññātam tattha me evarūpā kārā [sakkārā (ka.)] karīyantī’ti. Tasmātiha, bhikkhave, tumhe cepi pare akkoseyyuṃ paribhāseyyuṃ roseyyuṃ viheseyyū, tatra tumhe hi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā. Tasmātiha, bhikkhave, tumhe cepi pare sakkareyyuṃ garuṃ kareyyuṃ māneyyū pūjeyyū, tatra tumhehi na ānando na somanassaṃ na cetaso uppilāvitattam karaṇīyam. Tasmātiha, bhikkhave, tumhe cepi pare sakkareyyuṃ garuṃ kareyyuṃ māneyyū pūjeyyū, tatra tumhākaṃ evamassa – ‘yaṃ kho idaṃ pubbe pariññātam, tattha me [tattha no (ka.) tattha + imeti padacchedo] evarūpā kārā karīyantī’ti.

**247.** “Tasmātiha, bhikkhave, yaṃ na tumhākaṃ taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Kiñca, bhikkhave, na tumhākaṃ? Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Vedanā, bhikkhave, na tumhākaṃ, taṃ pajahatha; sā vo pahīnā dīgharattaṃ hitāya sukhāya bhavissati. Saññā, bhikkhave, na tumhākaṃ, taṃ pajahatha; sā vo pahīnā dīgharattaṃ hitāya sukhāya bhavissati. Sañkhārā, bhikkhave, na tumhākaṃ, te pajahatha; te vo pahīnā dīgharattaṃ hitāya sukhāya bhavissanti. Viññāṇaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Taṃ kiṃ maññatha, bhikkhave, yaṃ imasmiṃ jetavane tiṇakaṭṭhasākhāpalāsaṃ, taṃ jano hareyya vā daheyya vā yathāpaccayaṃ vā kareyya. Api nu tumhākaṃ evamassa – ‘amhe jano haratī vā dahatī vā yathāpaccayaṃ vā karotī’? “No hetam, bhante”. “Taṃ kissa hetu”? “Na hi no etaṃ, bhante, attā vā attaniyam vā”ti. “Evameva kho, bhikkhave, yaṃ na tumhākaṃ taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Kiñca, bhikkhave, na tumhākaṃ? Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Vedanā, bhikkhave...pe... saññā, bhikkhave... sañkhārā,

bhikkhave...pe... viññāṇaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

**248.** “Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike ye te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamaṃyojanā sammadaññā vimuttā, vaṭṭaṃ tesam natthi paññāpanāya. Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike yesaṃ bhikkhūnaṃ pañcorambhāgiyāni saṃyojanāni pahīnāni, sabbe te opapātikā, tattha parinibbāyino, anāvattidhammā tasmā lokā. Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike yesaṃ bhikkhūnaṃ tīni saṃyojanāni pahīnāni, rāgadosamohā tanubhūtā, sabbe te sakadāgāmino, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti. Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike yesaṃ bhikkhūnaṃ tīni saṃyojanāni pahīnāni, sabbe te sotāpannā, avinipātadhammā, niyatā sambodhiparāyanā. Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike ye te bhikkhū dhammānusārino saddhānusārino sabbe te sambodhiparāyanā. Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike yesaṃ mayi saddhāmatṭaṃ pemamattaṃ sabbe te saggaparāyanā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Alagaddūpamasuttaṃ niṭṭhitaṃ dutiyaṃ.

### 3. Vammikasuttaṃ

**249.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā kumārakassapo andhavanaṃ viharati. Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ andhavanaṃ obhāsetvā yenāyasmā kumārakassapo tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā āyasmantaṃ kumārakassapaṃ etadavoca –

“Bhikkhu bhikkhu, ayaṃ vammiko [vammīko (kathaci) sakkatānurūpaṃ] rattiṃ dhūmayati, divā pajjalati. Brāhmaṇo evamāha – ‘abhikkhaṇa, sumedha, satthaṃ ādāyā’ti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa laṅgiṃ ‘laṅgī, bhadante’ti. Brāhmaṇo evamāha – ‘ukkipa laṅgiṃ; abhikkhaṇa, sumedha, satthaṃ ādāyā’ti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa uddhumāyikaṃ. ‘Uddhumāyikā, bhadante’ti. Brāhmaṇo evamāha – ‘ukkipa uddhumāyikaṃ; abhikkhaṇa, sumedha, satthaṃ ādāyā’ti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa dvidhāpathaṃ. ‘Dvidhāpatho, bhadante’ti. Brāhmaṇo evamāha – ‘ukkipa dvidhāpathaṃ; abhikkhaṇa, sumedha, satthaṃ ādāyā’ti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa caṅgavāraṃ [paṅkavāraṃ (syā.), caṅkavāraṃ (ka.)]. ‘Caṅgavāro, bhadante’ti. Brāhmaṇo evamāha – ‘ukkipa caṅgavāraṃ; abhikkhaṇa, sumedha, satthaṃ ādāyā’ti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa kummaṃ. ‘Kummo, bhadante’ti. Brāhmaṇo evamāha – ‘ukkipa kummaṃ; abhikkhaṇa, sumedha, satthaṃ ādāyā’ti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa asisūnaṃ. ‘Asisūnā, bhadante’ti. Brāhmaṇo evamāha – ‘ukkipa asisūnaṃ; abhikkhaṇa, sumedha, satthaṃ ādāyā’ti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa maṃsapesiṃ. ‘Maṃsapesi, bhadante’ti. Brāhmaṇo evamāha – ‘ukkipa maṃsapesiṃ; abhikkhaṇa, sumedha, satthaṃ ādāyā’ti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa nāgaṃ. ‘Nāgo, bhadante’ti. Brāhmaṇo evamāha – ‘tiṭṭhatu nāgo, mā nāgaṃ ghaṭṭesi; namo karohi nāgassā’”ti.

“Ime kho tvaṃ, bhikkhu, pañhe bhagavantam upasaṅkamtivā puccheyyāsi, yathā ca te bhagavā byākaroti tathā naṃ dhāreyyāsi. Nāhaṃ taṃ, bhikkhu, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ āradheyya aññatra tathāgatena vā, tathāgatasāvakena vā, ito vā pana sutvā”ti – idamavoca sā devatā. Idaṃ vatvā tatthevantaradhāyi.

**250.** Atha kho āyasmā kumārakassapo tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā kumārakassapo bhagavantam etadavoca – “imaṃ, bhante, rattiṃ aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ andhavanaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamtivā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho, bhante, sā devatā maṃ etadavoca – ‘bhikkhu bhikkhu, ayaṃ vammiko rattiṃ dhūmayati, divā pajjalati’. Brāhmaṇo evamāha – ‘abhikkhaṇa, sumedha, satthaṃ ādāyā”ti. Abhikkhaṇanto sumedho satthaṃ ādāya...pe... ito vā pana sutvāti. Idamavoca, bhante, sā devatā. Idaṃ vatvā tatthevantaradhāyi. ‘Ko nu kho, bhante, vammiko, kā rattiṃ dhūmayanā, kā divā pajjalanā, ko brāhmaṇo, ko sumedho, kiṃ satthaṃ, kiṃ abhikkhaṇaṃ, kā laṅgī, kā uddhumāyikā, ko dvidhāpatho, kiṃ caṅgavāraṃ, ko kummo, kā asisūnā, kā maṃsapesi, ko nāgo”’ti?

**251.** “‘Vammiko’ti kho, bhikkhu, imassetam cātumahābhūtikassa [cātummahābhūtikassa (sī. syā. pī.)] kāyassa adhivacanaṃ, mātāpettikasambhavassa odanakummāsūpacayassa aniccucchādana-parimaddanabhedana-viddhaṃsana-dhammassa.

“‘Yaṃ kho, bhikkhu, divā kammante [kammantaṃ (ka.)] ārabha rattiṃ anuvitakketi anuvicāreti – ayaṃ rattiṃ dhūmayanā. Yaṃ kho, bhikkhu, rattiṃ anuvitakketvā anuvicāretvā divā kammante payojeti kāyena vācāya ‘manasā’ [( ) natthi (sī. syā.)] – ayaṃ divā pajjalanā.

“‘Brāhmaṇo’ti kho, bhikkhu, tathāgassetam adhivacanaṃ arahato sammāsambuddhassa. ‘Sumedho’ti kho bhikkhu sekkhassetam bhikkhuno adhivacanaṃ.

“‘Sattha’nti kho, bhikkhu, ariyāyetaṃ paññāya adhivacanaṃ. ‘Abhikkhaṇa’nti kho, bhikkhu, vīriyārambhassetam adhivacanaṃ.

“‘Laṅgī’ti kho, bhikkhu, avijjāyetaṃ adhivacanaṃ. Ukkhipa laṅgiṃ, pajaha avijjaṃ; abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho.

“‘Uddhumāyikā’ti kho, bhikkhu, kodhūpāyāsassetam adhivacanaṃ. Ukkhipa uddhumāyikaṃ, pajaha kodhūpāyāsaṃ; abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho.

“‘Dvidhāpatho’ti kho, bhikkhu, vicikicchāyetaṃ adhivacanaṃ. Ukkhipa dvidhāpathaṃ, pajaha vicikicchaṃ; abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho.

“‘Caṅgavāra’nti kho, bhikkhu, pañcannaṃ nīvaraṇānaṃ adhivacanaṃ, seyyathidaṃ – kāmacchandanivaraṇassa, byāpādanīvaraṇassa, thīnamiddhanīvaraṇassa, uddhaccakukkuccanīvaraṇassa, vicikicchānīvaraṇassa. Ukkhipa caṅgavāraṃ, pajaha pañca nīvaraṇe; abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho.

“‘Kummo’ti kho, bhikkhu, pañcannaṃ upādānakkhandhānaṃ adhivacanaṃ, seyyathidaṃ – rūpupādānakkhandhassa, vedanupādānakkhandhassa, saññupādānakkhandhassa, saṅkhārupādānakkhandhassa, viññāṇupādānakkhandhassa. Ukkhipa kummaṃ, pajaha pañcupādānakkhandhe; abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho.

“‘Asisūnā’ti kho, bhikkhu, pañcannaṃ kāmaguṇānaṃ adhivacanaṃ – cakkhuvīññeyyānaṃ

rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, sotaviññeyyānaṃ saddānaṃ...pe... ghānaviññeyyānaṃ gandhānaṃ...pe... jivhāviññeyyānaṃ rasānaṃ...pe... kāyaviññeyyānaṃ phoṭṭhabbānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ. Ukkhipa asisūnaṃ, pajaha pañca kāmagaṇe; abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho.

“Mamsapesī’ti kho, bhikkhu, nandīrāgassetam adhivacanaṃ. Ukkhipa mamsapesiṃ, pajaha nandīrāgaṃ; abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho.

“Nāgo’ti kho, bhikkhu, khīṇāsavassetam bhikkhuno adhivacanaṃ. Tiṭṭhatu nāgo, mā nāgaṃ ghaṭṭesi; namo karohi nāgassāti ayametassa attho’”ti.

Idamavoca bhagavā. Attamano āyasmā kumārakassapo bhagavato bhāsitaṃ abhinandīti.

Vammikasuttaṃ niṭṭhitaṃ tatiyaṃ.

#### 4. Rathavinītasuttaṃ

**252.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho sambahulā jātibhūmakā bhikkhū jātibhūmiyaṃ vassaṃvuṭṭhā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdīmsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca –

“Ko nu kho, bhikkhave, jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacārīnaṃ evaṃ sambhāvito – ‘attanā ca appiccho appicchakathaṇca bhikkhūnaṃ kattā, attanā ca santuṭṭho santuṭṭhikathaṇca bhikkhūnaṃ kattā, attanā ca pavivitto pavivekakathaṇca bhikkhūnaṃ kattā, attanā ca asaṃsaṭṭho asaṃsaggakathaṇca bhikkhūnaṃ kattā, attanā ca āradhaviṇṇīyo vīriyārambhakathaṇca bhikkhūnaṃ kattā, attanā ca sīlasampanno sīlasampadākathaṇca bhikkhūnaṃ kattā, attanā ca samādhisampanno samādhisampadākathaṇca bhikkhūnaṃ kattā, attanā ca paññāsampanno paññāsampadākathaṇca bhikkhūnaṃ kattā, attanā ca vimuttisampanno vimuttisampadākathaṇca bhikkhūnaṃ kattā, attanā ca vimuttiñāṇadassanasampanno vimuttiñāṇadassanasampadākathaṇca bhikkhūnaṃ kattā, ovādako viññāpako sandassako samādapako samuttejako sampahaṃsako sabrahmacārīna’”nti? ‘Puṇṇo nāma, bhante, āyasmā mantāṇiputto jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacārīnaṃ evaṃ sambhāvito – ‘attanā ca appiccho appicchakathaṇca bhikkhūnaṃ kattā, attanā ca santuṭṭho...pe... ovādako viññāpako sandassako samādapako samuttejako sampahaṃsako sabrahmacārīna’”nti.

**253.** Tena kho pana samayena āyasmā sārīputto bhagavato avidūre nisinno hoti. Atha kho āyasmato sārīputtassa etadahosi – “lābhā āyasmato puṇṇassa mantāṇiputtassa, suladdhalābhā āyasmato puṇṇassa mantāṇiputtassa, yassa viññū sabrahmacārī satthu sammukhā anumassa anumassa vaṇṇaṃ bhāsanti, taṇca satthā abbhanumodati. Appeva nāma mayampi kadāci karahaci āyasmatā puṇṇena mantāṇiputtena saddhiṃ samāgaccheyyāma [samāgamaṃ gaccheyya (ka.)], appeva nāma siyā kocideva kathāsallāpo’”ti.

**254.** Atha kho bhagavā rājagahe yathābhirantaṃ viharitvā yena sāvatti tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatti tadavasari. Tatra sudam bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Assosi kho āyasmā puṇṇo mantāṇiputto – “bhagavā kira sāvattim anupatto; sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme’”ti.

**255.** Atha kho āyasmā puṇṇo mantāṇiputto senāsanam saṃsāmetvā pattacīvaramādāya yena sāvatti tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatti jetavanaṃ anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā

ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ bhagavā dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī. Atha kho āyasmā puṇṇo mantāṇiputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena andhavanaṃ tenupasaṅkami divāvihārāya.

**256.** Atha kho aññataro bhikkhu yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sārīputtaṃ etadavoca – “yassa kho tvamaṃ, āvuso sārīputta, puṇṇassa nāma bhikkhuno mantāṇiputtassa abhiṇhaṃ kittayamāno ahoṣi, so bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena andhavanaṃ tena pakkanto divāvihārāya”’ti.

Atha kho āyasmā sārīputto taramānarūpo nisīdanaṃ ādāya āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ piṭṭhito piṭṭhito anubandhi sīsānulokī. Atha kho āyasmā puṇṇo mantāṇiputto andhavanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi. Āyasmāpi kho sārīputto andhavanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.

Atha kho āyasmā sārīputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā puṇṇo mantāṇiputto tenupasaṅkami; upasaṅkamitvā āyasmataṃ puṇṇena mantāṇiputtana saddhiṃ sammodī. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmā sārīputto āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ etadavoca –

**257.** “Bhagavati no, āvuso, brahmacariyaṃ vussatī”’ti?

“Evamāvuso”’ti.

“Kiṃ nu kho, āvuso, sīlavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”’ti?

“No hidaṃ, āvuso”’.

“Kiṃ panāvuso, cittavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”’ti?

“No hidaṃ, āvuso”’.

“Kiṃ nu kho, āvuso, diṭṭhivissuddhatthaṃ bhagavati brahmacariyaṃ vussatī”’ti?

“No hidaṃ, āvuso”’.

“Kiṃ panāvuso, kaṅkhāvitaraṇavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”’ti?

“No hidaṃ, āvuso”’.

“Kiṃ nu kho, āvuso, maggāmaggañāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”’ti?

“No hidaṃ, āvuso”’.

“Kiṃ panāvuso, paṭipadāñāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”’ti?

“No hidaṃ, āvuso”’.

“Kiṃ nu kho, āvuso, ñāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“No hidaṃ, āvuso”.

““Kiṃ nu kho, āvuso, sīlavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi. ‘Kiṃ panāvuso, cittavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi. ‘Kiṃ nu kho, āvuso, diṭṭhivisuddhatthaṃ...pe... kaṅkhāvitaraṇavisuddhatthaṃ...pe... maggāmaggañāṇadassanavisuddhatthaṃ...pe... paṭipadāñāṇadassanavisuddhatthaṃ...pe... kiṃ nu kho, āvuso, ñāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī’ti iti puṭṭho samāno ‘no hidaṃ āvuso’ti vadesi. Kimatthaṃ carahāvuso, bhagavati brahmacariyaṃ vussatī’ti? “Anupādāparinibbānatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī”ti.

“Kiṃ nu kho, āvuso, sīlavisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, cittavisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, diṭṭhivisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

“Kiṃ panāvuso kaṅkhāvitaraṇavisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, maggāmaggañāṇadassanavisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, paṭipadāñāṇadassanavisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, ñāṇadassanavisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, aññatra imehi dhammehi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

““Kiṃ nu kho, āvuso, sīlavisuddhi anupādāparinibbāna”nti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi. ‘Kiṃ panāvuso, cittavisuddhi anupādāparinibbāna’nti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi. ‘Kiṃ nu kho, āvuso, diṭṭhivisuddhi anupādāparinibbāna’nti...pe... kaṅkhāvitaraṇavisuddhi... maggāmaggañāṇadassanavisuddhi... paṭipadāñāṇadassanavisuddhi... ‘kiṃ nu kho, āvuso, ñāṇadassanavisuddhi anupādāparinibbāna’nti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi. ‘Kiṃ

panāvuso, aññatra imehi dhammehi anupādāparinibbāna’nti iti puṭṭho samāno ‘no hidam, āvuso’ti vadesi. Yathākatham panāvuso, imassa bhāsitassa attho daṭṭhabbo’ti?

**258.** “Sīlavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya [paññāpessa (sī. syā.) evamaññatthapi]. Cittavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Diṭṭhivissuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Kaṅkhāvitaraṇavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Maggāmaggañāṇadassanavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Paṭipadāñāṇadassanavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Nāṇadassanavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Aññatra ce, āvuso, imehi dhammehi anupādāparinibbānaṃ abhaviṣṣa, puthujjano parinibbāyeyya. Puthujjano hi, āvuso, aññatra imehi dhammehi. Tena hāvuso, upamaṃ te karissāmi; upamāyapidhekacce viññū purisā bhāsitassa attham ājānanti.

**259.** “Seyyathāpi, āvuso, rañño pasenadissa kosalassa sāvattiyam paṭivasantassa sākete kiñcideva accāyikaṃ karaṇīyam uppajjeyya. Tassa antarā ca sāvattiṃ antarā ca sāketaṃ satta rathavinītāni upaṭṭhapesuṃ. Atha kho, āvuso, rājā pasenadi kosalo sāvattiyā nikkhamitvā antepuradvārā paṭhamam rathavinītam abhiruheyya, paṭhamena rathavinītena dutiyam rathavinītam pāpuṇeyya, paṭhamam rathavinītam vissajjeyya dutiyam rathavinītam abhiruheyya. Dutiyena rathavinītena tatiyam rathavinītam pāpuṇeyya, dutiyam rathavinītam vissajjeyya, tatiyam rathavinītam abhiruheyya. Tatiyena rathavinītena catuttham rathavinītam pāpuṇeyya, tatiyam rathavinītam vissajjeyya, catuttham rathavinītam abhiruheyya. Catutthena rathavinītena pañcamam rathavinītam pāpuṇeyya, catuttham rathavinītam vissajjeyya, pañcamam rathavinītam abhiruheyya. Pañcamena rathavinītena chaṭṭham rathavinītam pāpuṇeyya, pañcamam rathavinītam vissajjeyya, chaṭṭham rathavinītam abhiruheyya. Chaṭṭhena rathavinītena sattamam rathavinītam pāpuṇeyya, chaṭṭham rathavinītam vissajjeyya, sattamam rathavinītam abhiruheyya. Sattamena rathavinītena sāketaṃ anupāpuṇeyya antepuradvāram. Tamenam antepuradvāragataṃ samānaṃ mittāmaccaññāṇāṇadassanavisuddhiṃ evam puccheyyūṃ – ‘iminā tvam, mahārāja, rathavinītena sāvattiyā sāketaṃ anupatto antepuradvāra’nti? Katham byākaramāno nu kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyyā’ti?

“Evam byākaramāno kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyya – ‘idha me sāvattiyam paṭivasantassa sākete kiñcideva accāyikaṃ karaṇīyam uppajji [uppajjati (ka.)]. Tassa me antarā ca sāvattiṃ antarā ca sāketaṃ satta rathavinītāni upaṭṭhapesuṃ. Atha khvāham sāvattiyā nikkhamitvā antepuradvārā paṭhamam rathavinītam abhiruhiṃ. Paṭhamena rathavinītena dutiyam rathavinītam pāpuṇim, paṭhamam rathavinītam vissajjim dutiyam rathavinītam abhiruhiṃ. Dutiyena rathavinītena tatiyam rathavinītam pāpuṇim, dutiyam rathavinītam vissajjim, tatiyam rathavinītam abhiruhiṃ. Tatiyena rathavinītena catuttham rathavinītam pāpuṇim, tatiyam rathavinītam vissajjim, catuttham rathavinītam abhiruhiṃ. Catutthena rathavinītena pañcamam rathavinītam pāpuṇim, catuttham rathavinītam vissajjim, pañcamam rathavinītam abhiruhiṃ. Pañcamena rathavinītena chaṭṭham rathavinītam pāpuṇim, pañcamam rathavinītam vissajjim, chaṭṭham rathavinītam abhiruhiṃ. Chaṭṭhena rathavinītena sattamam rathavinītam pāpuṇim, chaṭṭham rathavinītam vissajjim, sattamam rathavinītam abhiruhiṃ. Sattamena rathavinītena sāketaṃ anupatto antepuradvāra’nti. Evam byākaramāno kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyyā’ti.

“Evameva kho, āvuso, sīlavisuddhi yāvadeva cittavisuddhatthā, cittavisuddhi yāvadeva diṭṭhivissuddhatthā, diṭṭhivissuddhi yāvadeva kaṅkhāvitaraṇavisuddhatthā, kaṅkhāvitaraṇavisuddhi yāvadeva maggāmaggañāṇadassanavisuddhatthā, maggāmaggañāṇadassanavisuddhi yāvadeva

paṭipadāññadassanavisuddhatthā, paṭipadāññadassanavisuddhi yāvadeva  
ññadassanavisuddhatthā, ññadassanavisuddhi yāvadeva anupādāparinibbānatthā.  
Anupādāparinibbānattham kho, āvuso, bhagavati brahmacariyaṃ vussatī’ ti.

**260.** Evaṃ vutte, āyasmā sārīputto āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ etadavoca – “konāmo  
āyasmā, kathañca panāyasmantaṃ sabrahmacārī jānanti” ti? “Puṇṇoti kho me, āvuso, nāmaṃ;  
mantāṇiputtoti ca pana maṃ sabrahmacārī jānanti” ti. “Acchariyaṃ, āvuso, abbhutaṃ, āvuso! Yathā  
taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānanta, evameva āyasmatā puṇṇena  
mantāṇiputtana gambhīrā gambhīrapañhā anumassa anumassa byākatā. Lābhā sabrahmacārīnaṃ,  
suladdhalābhā sabrahmacārīnaṃ, ye āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ labhanti dassanāya, labhanti  
payirūpāsānāya. Celaṇḍukena [celaṇḍukena (ka.), celaṇḍupekena (?)] cepi sabrahmacārī āyasmantaṃ  
puṇṇaṃ mantāṇiputtaṃ muddhanā pariharantā labheyyuṃ dassanāya, labheyyuṃ payirūpāsānāya,  
tesampi lābhā tesampi suladdhaṃ, amhākampi lābhā amhākampi suladdhaṃ, ye mayaṃ āyasmantaṃ  
puṇṇaṃ mantāṇiputtaṃ labhāma dassanāya, labhāma payirūpāsānāya” ti.

Evaṃ vutte, āyasmā puṇṇo mantāṇiputto āyasmantaṃ sārīputtaṃ etadavoca – “ko nāmo āyasmā,  
kathañca panāyasmantaṃ sabrahmacārī jānanti” ti? “Upatissoti kho me, āvuso, nāmaṃ; sārīputtoti ca  
pana maṃ sabrahmacārī jānanti” ti. “Satthukappena vata kira, bho [kho (ka.)], sāvakena saddhiṃ  
mantayamānā na jānimha – ‘āyasmā sārīputto’ ti. Sace hi mayaṃ jāneyyāma ‘āyasmā sārīputto’ ti,  
ettakampi no nappaṭibhāseyya [nappaṭibhāseyya (?)]. Acchariyaṃ, āvuso, abbhutaṃ, āvuso! Yathā taṃ  
sutavatā sāvakena sammadeva satthusāsanaṃ ājānanta, evameva āyasmatā sārīputtana gambhīrā  
gambhīrapañhā anumassa anumassa pucchitā. Lābhā sabrahmacārīnaṃ suladdhalābhā sabrahmacārīnaṃ,  
ye āyasmantaṃ sārīputtaṃ labhanti dassanāya, labhanti payirūpāsānāya. Celaṇḍukena cepi sabrahmacārī  
āyasmantaṃ sārīputtaṃ muddhanā pariharantā labheyyuṃ dassanāya, labheyyuṃ payirūpāsānāya,  
tesampi lābhā tesampi suladdhaṃ, amhākampi lābhā amhākampi suladdhaṃ, ye mayaṃ āyasmantaṃ  
sārīputtaṃ labhāma dassanāya, labhāma payirūpāsānāya” ti.

Iti ha te ubhopi mahānāgā aññamaññassa subhāsitaṃ samanumodiṃsūti.

Rathavinītasuttaṃ niṭṭhitaṃ catutthaṃ.

## 5. Nivāpasuttaṃ

**261.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyā viharati jetavane anāthapiṇḍikassa  
ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo” ti. “Bhadante” ti te bhikkhū bhagavato  
paccassosum. Bhagavā etadavoca –

“Na, bhikkhave, nevāpiko nivāpaṃ nivapati migajātānaṃ – ‘imaṃ me nivāpaṃ nivuttaṃ migajātā  
paribhuñjantā dīghāyukā vaṇṇavanto ciraṃ dīghamaddhānaṃ yāpentū’ ti. Evañca kho, bhikkhave,  
nevāpiko nivāpaṃ nivapati migajātānaṃ – ‘imaṃ me nivāpaṃ nivuttaṃ migajātā anupakhajja mucchitā  
bhojanāni bhuñjissanti, anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjissanti, mattā samānā  
pamādam āpajjissanti, pamattā samānā yathākāmakaraṇīyā bhavissanti imasmim nivāpe’ ti.

**262.** “Tatra, bhikkhave, paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa anupakhajja  
mucchitā bhojanāni bhuñjissu, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjissu,  
mattā samānā pamādam āpajjissu, pamattā samānā yathākāmakaraṇīyā ahesum nevāpikassa amusmim  
nivāpe. Evañhi te, bhikkhave, paṭhamā migajātā na parimuccissu nevāpikassa iddhānubhāvā.

**263.** “Tatra, bhikkhave, dutiyā migajātā evaṃ samacintesum – ‘ye kho te paṭhamā migajātā amuṃ  
nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjissu. Te tattha anupakhajja  
mucchitā bhojanāni bhuñjamānā madam āpajjissu, mattā samānā pamādam āpajjissu, pamattā samānā



yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe. Evañhi te paṭhamā migajātā na parimuccīṃsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma'ti. Te sabbaso nivāpabhojanā paṭiviramīṃsu, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā viharīṃsu. Tesāṃ gimhānaṃ pacchime māse, tiṇodakasaṅkhaye, adhimattakasimānaṃ patto kāyo hoti. Tesāṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi. Balavīriye parihīne tameva nivāpaṃ nivuttaṃ nevāpikassa paccāgamiṃsu. Te tatha anupakhajja mucchitā bhojanāni bhuñjīṃsu. Te tatha anupakhajja mucchitā bhojanāni bhuñjamānā madāṃ āpajjīṃsu, mattā samānā pamādaṃ āpajjīṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe. Evañhi te, bhikkhave, dutiyāpi migajātā na parimuccīṃsu nevāpikassa iddhānubhāvā.

**264.** “Tatra, bhikkhave, tatiyā migajātā evaṃ samacintesuṃ – ‘ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa...pe... evañhi te paṭhamā migajātā na parimuccīṃsu nevāpikassa iddhānubhāvā. Yepi te dutiyā migajātā evaṃ samacintesuṃ – ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa...pe... evañhi te paṭhamā migajātā na parimuccīṃsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma'ti. Te sabbaso nivāpabhojanā paṭiviramīṃsu, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā viharīṃsu. Tesāṃ gimhānaṃ pacchime māse tiṇodakasaṅkhaye adhimattakasimānaṃ patto kāyo hoti. Tesāṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi. Balavīriye parihīne tameva nivāpaṃ nivuttaṃ nevāpikassa paccāgamiṃsu. Te tatha anupakhajja mucchitā bhojanāni bhuñjīṃsu. Te tatha anupakhajja mucchitā bhojanāni bhuñjamānā madāṃ āpajjīṃsu, mattā samānā pamādaṃ āpajjīṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe. Evañhi te dutiyāpi migajātā na parimuccīṃsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayaṃ kappeyyāma. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madāṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe'ti. Te amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayaṃ kappayīṃsu. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjīṃsu, te tatha ananupakhajja amucchitā bhojanāni bhuñjamānā na madāṃ āpajjīṃsu, amattā samānā na pamādaṃ āpajjīṃsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

“Tatra, bhikkhave, nevāpikassa ca nevāpikaparīsāya ca etadahosi – ‘saṭhāssunāmīme tatiyā migajātā ketabino, iddhimantāssunāmīme tatiyā migajātā parajānā; imaṅca nāma nivāpaṃ nivuttaṃ paribhuñjanti, na ca nesāṃ jānāma āgatiṃ vā gatiṃ vā. Yaṃnūna mayaṃ imaṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi [daṇḍavāgurāhi (syā.)] samantā sappadesaṃ anuparivāreyyāma – appeva nāma tatiyānaṃ migajātānaṃ āsayaṃ passeyyāma, yattha te gāhaṃ gaccheyyu'nti. Te amuṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesaṃ anuparivāresuṃ. Addasaṃsu kho, bhikkhave, nevāpiko ca nevāpikaparīsā ca tatiyānaṃ migajātānaṃ āsayaṃ, yattha te gāhaṃ agamaṃsu. Evañhi te, bhikkhave, tatiyāpi migajātā na parimuccīṃsu nevāpikassa iddhānubhāvā.

**265.** “Tatra, bhikkhave, catutthā migajātā evaṃ samacintesuṃ – ‘ye kho te paṭhamā migajātā...pe... evañhi te paṭhamā migajātā na parimuccīṃsu nevāpikassa iddhānubhāvā. Yepi te dutiyā migajātā evaṃ samacintesuṃ ‘ye kho te paṭhamā migajātā...pe... evañhi te paṭhamā migajātā na parimuccīṃsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma'ti. Te sabbaso nivāpabhojanā paṭiviramīṃsu...pe... evañhi te dutiyāpi migajātā na parimuccīṃsu nevāpikassa iddhānubhāvā. Yepi te tatiyā migajātā evaṃ samacintesuṃ ‘ye kho te paṭhamā migajātā...pe... evañhi te paṭhamā migajātā na parimuccīṃsu nevāpikassa iddhānubhāvā. Yepi te dutiyā migajātā evaṃ samacintesuṃ ‘ye kho te paṭhamā migajātā...pe... evañhi te paṭhamā migajātā na parimuccīṃsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā

vihareyyāma'ti. Te sabbaso nivāpabhojanā paṭiviraṃsu...pe... evañhi te dutiyāpi migajāta na parimuccisṃsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayāṃ kappeyyāma, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā na pamādam āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe'ti. Te amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayāṃ kappayisṃsu, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjisṃsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjisṃsu, amattā samānā na pamādam āpajjisṃsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

“Tatra nevāpikassa ca nevāpikaparissāya ca etadahosi – ‘saṭhāssunāmime tatiyā migajāta ketabino, iddhamantāssunāmime tatiyā migajāta parajanā, imañca nāma nivāpaṃ nivuttaṃ paribhuñjanti. Na ca nesam jānāma āgatiṃ vā gatiṃ vā. Yaṃnūna mayaṃ imaṃ nivāpaṃ nivuttaṃ mahatīti daṇḍavākarāhi samantā sappadesam anuparivāreyyāma, appeva nāma tatiyānam migajātanam āsayam passeyyāma, yattha te gāham gaccheyyū'nti. Te amuṃ nivāpaṃ nivuttaṃ mahatīti daṇḍavākarāhi samantā sappadesam anuparivāresuṃ. Addasaṃsu kho nevāpiko ca nevāpikaparissā ca tatiyānam migajātanam āsayam, yattha te gāham agamaṃsu. Evañhi te tatiyāpi migajāta na parimuccisṃsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ yattha agati nevāpikassa ca nevāpikaparissāya ca tatrāsayaṃ kappeyyāma, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā na pamādam āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe'ti. Te yattha agati nevāpikassa ca nevāpikaparissāya ca tatrāsayaṃ kappayisṃsu. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjisṃsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjisṃsu, amattā samānā na pamādam āpajjisṃsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

“Tatra, bhikkhave, nevāpikassa ca nevāpikaparissāya ca etadahosi – ‘saṭhāssunāmime catutthā migajāta ketabino, iddhamantāssunāmime catutthā migajāta parajanā. Imañca nāma nivāpaṃ nivuttaṃ paribhuñjanti, na ca nesam jānāma āgatiṃ vā gatiṃ vā. Yaṃnūna mayaṃ imaṃ nivāpaṃ nivuttaṃ mahatīti daṇḍavākarāhi samantā sappadesam anuparivāreyyāma, appeva nāma catutthānam migajātanam āsayam passeyyāma yattha te gāham gaccheyyū'nti. Te amuṃ nivāpaṃ nivuttaṃ mahatīti daṇḍavākarāhi samantā sappadesam anuparivāresuṃ. Neva kho, bhikkhave, addasaṃsu nevāpiko ca nevāpikaparissā ca catutthānam migajātanam āsayam, yattha te gāham gaccheyyūṃ. Tatra, bhikkhave, nevāpikassa ca nevāpikaparissāya ca etadahosi – ‘sace kho mayaṃ catutthe migajāte ghaṭṭessāma, te ghaṭṭitā aññe ghaṭṭissanti te ghaṭṭitā aññe ghaṭṭissanti. Evaṃ imaṃ nivāpaṃ nivuttaṃ sabbaso migajāta parimuñcissanti. Yaṃnūna mayaṃ catutthe migajāte ajjhupekkheyāmā'ti. Ajjhupekkhisṃsu kho, bhikkhave, nevāpiko ca nevāpikaparissā ca catutthe migajāte. Evañhi te, bhikkhave, catutthā migajāta parimuccisṃsu nevāpikassa iddhānubhāvā.

**266.** “Upamā kho me ayaṃ, bhikkhave, katā atthassa viññāpanāya. Ayaṃ cevettha attho – nivāpoti kho, bhikkhave, pañcannetaṃ kāmaguṇānam adhivacanam. Nevāpikoti kho, bhikkhave, mārassetam pāpimato adhivacanam. Nevāpikaparissāti kho, bhikkhave, māraparissāyetaṃ adhivacanam. Migajātāti kho, bhikkhave, samaṇabrāhmaṇānametaṃ adhivacanam.

**267.** “Tatra, bhikkhave, paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārasa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjisṃsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjisṃsu, mattā samānā pamādam āpajjisṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ mārasa amusmiṃ nivāpe amusmiñca lokāmise. Evañhi te, bhikkhave, paṭhamā samaṇabrāhmaṇā na parimuccisṃsu mārasa iddhānubhāvā. Seyyathāpi te, bhikkhave, paṭhamā migajāta

tathūpame ahaṃ ime paṭhame samaṇabrāhmaṇe vadāmi.

**268.** “Tatra, bhikkhave, dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ – ‘ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjiṃsu. Te tatha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṃsu, mattā samānā pamādam āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiṃca lokāmise. Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccīṃsu mārassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramiṃsu, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāmāti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramiṃsu, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihariṃsu. Te tatha sākabhakkhāpi ahesuṃ, sāmākabhakkhāpi ahesuṃ, nīvārabhakkhāpi ahesuṃ, daddulabhakkhāpi ahesuṃ, haṭabhakkhāpi ahesuṃ, kaṇabhakkhāpi ahesuṃ, ācāmabhakkhāpi ahesuṃ, piññākabhakkhāpi ahesuṃ, tiṇabhakkhāpi ahesuṃ, gomayabhakkhāpi ahesuṃ, vanamūlaphalāhārā yāpesuṃ pavattaphalabhojī.

“Tesaṃ gimhānaṃ pacchime māse, tiṇodakasaṅkhaye, adhimattakasimānaṃ patto kāyo hoti. Tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi. Balavīriye parihīne cetovimutti parihāyi. Cetovimuttiyā parihīnāya tameva nivāpaṃ nivuttaṃ mārassa paccāgamiṃsu tāni ca lokāmisāni. Te tatha anupakhajja mucchitā bhojanāni bhuñjiṃsu. Te tatha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṃsu, mattā samānā pamādam āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiṃca lokāmise. Evañhi te, bhikkhave, dutiyāpi samaṇabrāhmaṇā na parimuccīṃsu mārassa iddhānubhāvā. Seyyathāpi te, bhikkhave, dutiyā migajātā tathūpame ahaṃ ime dutiye samaṇabrāhmaṇe vadāmi.

**269.** “Tatra, bhikkhave, tatiyā samaṇabrāhmaṇā evaṃ samacintesuṃ – ‘ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni...pe.... Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccīṃsu mārassa iddhānubhāvā. Yepi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ – ‘ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni...pe.... Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccīṃsu mārassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramiṃsu. Bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihariṃsu. Te tatha sākabhakkhāpi ahesuṃ...pe... pavattaphalabhojī. Tesaṃ gimhānaṃ pacchime māse tiṇodakasaṅkhaye adhimattakasimānaṃ patto kāyo hoti. Tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi, balavīriye parihīne cetovimutti parihāyi, cetovimuttiyā parihīnāya tameva nivāpaṃ nivuttaṃ mārassa paccāgamiṃsu tāni ca lokāmisāni. Te tatha anupakhajja mucchitā bhojanāni bhuñjiṃsu. Te tatha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṃsu, mattā samānā pamādam āpajjiṃsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiṃca lokāmise. Evañhi te dutiyāpi samaṇabrāhmaṇā na parimuccīṃsu mārassa iddhānubhāvā. Yaṃnūna mayaṃ amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni upanissāya āsayaṃ kappeyyāma, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā na pamādam āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma mārassa amusmiṃ nivāpe amusmiṃca lokāmise’”ti.

“Te amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni upanissāya āsayaṃ kappayīṃsu. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjiṃsu. Te tatha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjiṃsu, amattā samānā na pamādam āpajjiṃsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiṃca lokāmise. Api ca kho evaṃdiṭṭhikā ahesuṃ – sassato loko itipi, asassato loko itipi; antavā loko itipi, anantavā loko itipi; taṃ jīvaṃ taṃ sarīraṃ itipi, aññaṃ jīvaṃ aññaṃ sarīraṃ itipi; hoti tathāgato paraṃ maraṇā itipi, na hoti tathāgato paraṃ maraṇā itipi, hoti ca na ca hoti tathāgato

param marañā itipi, neva hoti na na hoti tathāgato param marañā itipi. Evañhi te, bhikkhave, tatiyāpi samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā. Seyyathāpi te, bhikkhave, tatiyā migajātā tathūpame ahaṃ ime tatiye samaṇabrāhmaṇe vadāmi.

**270.** “Tatra, bhikkhave, catutthā samaṇabrāhmaṇā evaṃ samacintesuṃ – ‘ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārassa...pe.... Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā. Yepi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ – ‘ye kho te paṭhamā samaṇabrāhmaṇā...pe.... Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāma’ ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramimṣu...pe.... Evañhi te dutiyāpi samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā. Yepi te tatiyā samaṇabrāhmaṇā evaṃ samacintesuṃ ye kho te paṭhamā samaṇabrāhmaṇā ...pe.... Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā. Yepi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ ye kho te paṭhamā samaṇabrāhmaṇā...pe.... Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāma’ ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramimṣu...pe.... Evañhi te dutiyāpi samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā. Yaṃnūna mayaṃ amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni upanissāya āsayam kappeyyāma. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā na pamādam āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma mārassa amusmiṃ nivāpe amusmiṃca lokāmiseti.

“Te amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni upanissāya āsayam kappayimṣu. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimṣu. Te tatha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjimṣu. Amattā samānā na pamādam āpajjimṣu. Appamattā samānā na yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiṃca lokāmise. Api ca kho evaṃdiṭṭhikā ahesuṃ sassato loko itipi...pe... neva hoti na na hoti tathāgato param marañā itipi. Evañhi te tatiyāpi samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā. Yaṃnūna mayaṃ yattha agati mārassa ca māraparisāya ca tatrāsayaṃ kappeyyāma. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā na pamādam āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma mārassa amusmiṃ nivāpe amusmiṃca lokāmiseti.

“Te yattha agati mārassa ca māraparisāya ca tatrāsayaṃ kappayimṣu. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimṣu, te tatha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjimṣu, amattā samānā na pamādam āpajjimṣu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiṃca lokāmise. Evañhi te, bhikkhave, catutthā samaṇabrāhmaṇā parimuccimṣu mārassa iddhānubhāvā. Seyyathāpi te, bhikkhave, catutthā migajātā tathūpame ahaṃ ime catutthe samaṇabrāhmaṇe vadāmi.

**271.** “Kathaṃca, bhikkhave, agati mārassa ca māraparisāya ca? Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati. Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ, apadam vadhitvā māracakkhum adassanaṃ gato pāpimato.

“Puna caparam, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukhaṃ dutiyaṃ jhānam upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ ti ākāsañācāyatanaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākāsañācāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’ nti viññāṇañcāyatanaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ ti ākiñcaññāyatanaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ, apadaṃ vadhitvā māracakkhuṃ adassanaṃ gato pāpimato tiṇṇo loke visattika’ nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Nivāpasuttaṃ niṭṭhitaṃ pañcamaṃ.

## 6. Pāsarāsisuttaṃ

**272.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi. Atha kho sambahulā bhikkhū yenāyasmā ānando tenupasaṅkamimsu; upasaṅkamtivā āyasmantaṃ ānandaṃ etadavocum – “cirassutā no, āvuso ānanda, bhagavato sammukhā dhammī kathā. Sādhu mayaṃ, āvuso ānanda, labheyyāma bhagavato sammukhā dhammiṃ kathaṃ savanāyā” ti. “Tena hāyasmanto yena rammakassa brāhmaṇassa assamo tenupasaṅkamatha; appeva nāma labheyyātha bhagavato sammukhā dhammiṃ kathaṃ savanāyā” ti. “Evaṃāvuso” ti kho te bhikkhū āyasmato ānandassa paccassosum.

Atha kho bhagavā sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhikanto āyasmantaṃ ānandaṃ āmantesi – “āyāmananda, yena pubbārāmo migāramātupāsādo tenupasaṅkamissāma divāvihārāyā” ti. “Evaṃ, bhante” ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbārāmo migāramātupāsādo tenupasaṅkami divāvihārāya. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito āyasmantaṃ ānandaṃ āmantesi – “āyāmananda, yena pubbakoṭṭhako tenupasaṅkamissāma gattāni pariñcitu” nti. “Evaṃ, bhante” ti kho āyasmā ānando bhagavato paccassosi.

**273.** Atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbakoṭṭhako tenupasaṅkami gattāni pariñcituṃ. Pubbakoṭṭhake gattāni pariñcivā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno.

Atha kho āyasmā ānando bhagavantam etadavoca – “ayaṃ, bhante, rammakassa brāhmaṇassa assamo avidūre. Ramaṇīyo, bhante, rammakassa brāhmaṇassa assamo; pāsādiko, bhante, rammakassa brāhmaṇassa assamo. Sādhu, bhante, bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkamatu anukampaṃ upādāyā”ti. Adhivāsesi bhagavā tuṅhībhāvena.

Atha kho bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkami. Tena kho pana samayena sambahulā bhikkhū rammakassa brāhmaṇassa assame dhammiyā kathāya sannisinnā honti. Atha kho bhagavā bahidvāraḥkoṭṭhake aṭṭhāsi kathāpariyosānaṃ āgamayamāno. Atha kho bhagavā kathāpariyosānaṃ viditvā ukkāsitvā aggaḷaṃ ākoṭesi. Vivariṃsu kho te bhikkhū bhagavato dvāraṃ. Atha kho bhagavā rammakassa brāhmaṇassa assamaṃ pavisitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “kāyanuttha, bhikkhave, etarahi kathāya sannisinnā? Kā ca pana vo antarā kathā vippakatā”ti? “Bhagavantameva kho no, bhante, ārabha dhammī kathā vippakatā, atha bhagavā anupatto”ti. “Sādhu, bhikkhave! Etaṃ kho, bhikkhave, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe dhammiyā kathāya sannisīdeyyātha. Sannipatitānaṃ vo, bhikkhave, dvayaṃ karaṇīyaṃ – dhammī vā kathā, ariyo vā tuṅhībhāvo”.

274. “Dvemā, bhikkhave, pariyesanā – ariyā ca pariyesanā, anariyā ca pariyesanā.

“Katamā ca, bhikkhave, anariyā pariyesanā? Idha, bhikkhave, ekacco attanā jātidhammo samāno jātidhammaṃ ye va pariyesati, attanā jarādhammo samāno jarādhammaṃ ye va pariyesati, attanā byādhidhammo samāno byādhidhammaṃ ye va pariyesati, attanā maraṇadhammo samāno maraṇadhammaṃ ye va pariyesati, attanā sokadhammo samāno sokadhammaṃ ye va pariyesati, attanā saṅkilesadhammo samāno saṅkilesadhammaṃ ye va pariyesati.

“Kiñca, bhikkhave, jātidhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, jātidhammaṃ, dāsīdāsaṃ jātidhammaṃ, ajeḷakaṃ jātidhammaṃ, kukkuṭasūkaraṃ jātidhammaṃ, hatthigavāssa vaḷavaṃ jātidhammaṃ, jātarūparajataṃ jātidhammaṃ. Jātidhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito [\[gadhīto \(syā. ka.\)\]](#) mucchito ajjhāpanno attanā jātidhammo samāno jātidhammaṃ ye va pariyesati.

“Kiñca, bhikkhave, jarādhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, jarādhammaṃ, dāsīdāsaṃ jarādhammaṃ, ajeḷakaṃ jarādhammaṃ, kukkuṭasūkaraṃ jarādhammaṃ, hatthigavāssa vaḷavaṃ jarādhammaṃ, jātarūparajataṃ jarādhammaṃ. Jarādhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā jarādhammo samāno jarādhammaṃ ye va pariyesati.

“Kiñca, bhikkhave, byādhidhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, byādhidhammaṃ, dāsīdāsaṃ byādhidhammaṃ, ajeḷakaṃ byādhidhammaṃ, kukkuṭasūkaraṃ byādhidhammaṃ, hatthigavāssa vaḷavaṃ byādhidhammaṃ. Byādhidhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā byādhidhammo samāno byādhidhammaṃ ye va pariyesati.

“Kiñca, bhikkhave, maraṇadhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, maraṇadhammaṃ, dāsīdāsaṃ maraṇadhammaṃ, ajeḷakaṃ maraṇadhammaṃ, kukkuṭasūkaraṃ maraṇadhammaṃ, hatthigavāssa vaḷavaṃ maraṇadhammaṃ. Maraṇadhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā maraṇadhammo samāno maraṇadhammaṃ ye va pariyesati.

“Kiñca, bhikkhave, sokadhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, sokadhammaṃ, dāsīdāsaṃ sokadhammaṃ, ajeḷakaṃ sokadhammaṃ, kukkuṭasūkaraṃ sokadhammaṃ, hatthigavāssa vaḷavaṃ sokadhammaṃ. Sokadhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā sokadhammo samāno sokadhammaṃ ye va pariyesati.

“Kiñca, bhikkhave, saṅkilesadhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, saṅkilesadhammaṃ, dāsīdāsaṃ saṅkilesadhammaṃ, ajeḷakaṃ saṅkilesadhammaṃ, kukkuṭasūkaraṃ saṅkilesadhammaṃ,

hatthigavāssavaḷavaṃ saṃkilesadhammaṃ, jātarūparajataṃ saṃkilesadhammaṃ.  
Saṃkilesadhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā  
saṃkilesadhammo samāno saṃkilesadhammaṃyeva pariyesati. Ayaṃ, bhikkhave, anariyā pariyesanā.

**275.** “Katamā ca, bhikkhave, ariyā pariyesanā? Idha, bhikkhave, ekacco attanā jātidhammo samāno  
jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā jarādhammo  
samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā  
byādhihammo samāno byādhihamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ  
pariyesati, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ  
yogakkhemaṃ nibbānaṃ pariyesati, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ  
anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā saṃkilesadhammo samāno saṃkilesadhamme  
ādīnavaṃ viditvā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati. Ayaṃ, bhikkhave, ariyā  
pariyesanā.

**276.** “Ahampi sudaṃ, bhikkhave, pubbeva sambodhā anabhisambuddho bodhisattova samāno  
attanā jātidhammo samāno jātidhammaṃyeva pariyesāmi, attanā jarādhammo samāno  
jarādhammaṃyeva pariyesāmi, attanā byādhihammo samāno byādhihammaṃyeva pariyesāmi, attanā  
maraṇadhammo samāno maraṇadhammaṃyeva pariyesāmi, attanā sokadhammo samāno  
sokadhammaṃyeva pariyesāmi, attanā saṃkilesadhammo samāno saṃkilesadhammaṃyeva pariyesāmi.  
Tassa mayhaṃ, bhikkhave, etadahosi – ‘kiṃ nu kho ahaṃ attanā jātidhammo samāno jātidhammaṃyeva  
pariyesāmi, attanā jarādhammo samāno...pe... byādhihammo samāno... maraṇadhammo samāno...  
sokadhammo samāno... attanā saṃkilesadhammo samāno saṃkilesadhammaṃyeva pariyesāmi?  
Yaṃnūnāhaṃ attanā jātidhammo samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ  
yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā  
ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā byādhihammo samāno  
byādhihamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā  
maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ  
pariyeseyyaṃ, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ  
yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā saṃkilesadhammo samāno saṃkilesadhamme ādīnavaṃ  
viditvā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyya’nti.

**277.** “So kho ahaṃ, bhikkhave, aparena samayena daharova samāno susukāḷakeso, bhadrena  
yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ  
kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim. So evaṃ pabbajito  
samāno kiṃ kusalagavesī [kiṃkusalaṃgavesī (ka.)] anuttaraṃ santivarapadaṃ pariyesamāno yena āḷāro  
kālāmo tenupasaṅkamim. Upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ – ‘icchāmaṃ, āvuso kālāma,  
imasmim dhammavinaye brahmacariyaṃ caritu’nti. Evaṃ vutte, bhikkhave, āḷāro kālāmo maṃ  
etadavoca – ‘viharatāyasmā; tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ  
sayāṃ abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho ahaṃ, bhikkhave, nacirasseva khippameva  
taṃ dhammaṃ pariyaḷpuṇim. So kho ahaṃ, bhikkhave, tāvatakeneva oṭṭhapahatamattena  
lapitalāpanamattena ñāṇavādaṅca vadāmi theravādaṅca, ‘jānāmi passāmī’ti ca paṭijānāmi ahañceva aññe  
ca. Tassa mayhaṃ, bhikkhave, etadahosi – ‘na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ  
saddhāmatkena sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti; addhā āḷāro kālāmo  
imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.

“Atha khvāhaṃ, bhikkhave, yena āḷāro kālāmo tenupasaṅkamim; upasaṅkamitvā āḷāraṃ kālāmaṃ  
etadavocaṃ – ‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja  
viharāmīti pavedesī’ti [upasampajja pavedesīti (sī. syā. pī.)]? Evaṃ vutte, bhikkhave, āḷāro kālāmo  
ākiñcaññāyatanam pavedesi. Tassa mayhaṃ, bhikkhave, etadahosi – ‘na kho āḷārasseva kālāmassa atthi  
saddhā, mayhaṃpatthi saddhā; na kho āḷārasseva kālāmassa atthi vīriyaṃ, mayhaṃpatthi vīriyaṃ; na  
kho āḷārasseva kālāmassa atthi sati, mayhaṃpatthi sati; na kho āḷārasseva kālāmassa atthi samādhi,

mayhaṃpatthi samādhī; na kho ālārasseva kālāmassa atthi paññā, mayhaṃpatthi paññā. Yaṃnūnāhaṃ yaṃ dhammaṃ ālāro kālāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti, tassa dhammassa sacchikiriyāya padaheyya’nti. So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

‘Atha khvāhaṃ, bhikkhave, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamtivā ālāraṃ kālāmaṃ etadavocaṃ –

‘Ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī’ti?

‘Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemī’ti.

‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmī’ti.

‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāhaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi. Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi. Iti yādiso ahaṃ tādiso tvaṃ, yādiso tvaṃ tādiso ahaṃ. Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā’ti. Iti kho, bhikkhave, ālāro kālāmo ācariyo me samāno (attano) [( ) natthi (sī. syā. pī.)] antevāsiṃ maṃ samānaṃ attanā [attano (sī. pī.)] samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, bhikkhave, etadahosi – ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā’ti. So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

**278.** ‘So kho ahaṃ, bhikkhave, kiṃ kusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena udako [uddako (sī. syā. pī.)] rāmaputto tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ – ‘icchāmaṃ, āvuso [āvuso rāma (sī. syā. ka.) mahāsatto rāmaputtameva avoca, na rāmaṃ, rāmo hi tattha gaṇācariyo bhavēyya, tadā ca kālaṅkato asanto. tenevettha rāmāyattāni kriyapadāni atītakālavasena āgatāni, udako ca rāmaputto mahāsattassa sabrahmacārītveva vutto, na ācariyoti. ṭikāyaṃ ca ‘pāliyaṃ rāmasseva samāpattilābhītā āgatā na udakassā’ti ādi pacchābhāge pakāsītā], imasmim dhammavinaye brahmacariyaṃ caritu’nti. Evaṃ vutte, bhikkhave, udako rāmaputto maṃ etadavoca – ‘viharatāyasmā; tādiso ayaṃ dhammo yatha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim. So kho ahaṃ, bhikkhave, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, ‘jānāmi passāmī’ti ca paṭijānāmi ahañceva aññe ca. Tassa mayhaṃ, bhikkhave, etadahosi – ‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhā mattakena sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesi; addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī’ti.

‘Atha khvāhaṃ, bhikkhave, yena udako rāmaputto tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ – ‘kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti? Evaṃ vutte, bhikkhave, udako rāmaputto nevasaññānāsaññāyatanam pavedesi. Tassa mayhaṃ, bhikkhave, etadahosi – ‘na kho rāmasseva ahosi saddhā, mayhaṃpatthi saddhā; na kho rāmasseva ahosi vīriyaṃ, mayhaṃpatthi vīriyaṃ; na kho rāmasseva ahosi sati, mayhaṃpatthi sati; na kho rāmasseva ahosi samādhī, mayhaṃpatthi samādhī, na kho rāmasseva ahosi paññā, mayhaṃpatthi paññā. Yaṃnūnāhaṃ yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesi, tassa dhammassa sacchikiriyāya padaheyya’nti. So kho



ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja vihāsim.

“Atha khvāhaṃ, bhikkhave, yena udako rāmaputto tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ –

‘Ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja pavesesī’ ti?

‘Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja pavesesī’ ti.

‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja viharāmi’ ti.

‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yaṃ dhammaṃ rāmo sayamaṃ abhiññā sacchikatvā upasampajja pavesesi, taṃ tvaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ rāmo sayamaṃ abhiññā sacchikatvā upasampajja pavesesi. Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi, taṃ dhammaṃ rāmo abhiññāsi. Iti yādiso rāmo ahosi tādiso tvaṃ, yādiso tvaṃ tādiso rāmo ahosi. Ehi dāni, āvuso, tvaṃ imaṃ gaṇaṃ pariharā’ ti. Iti kho, bhikkhave, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, bhikkhave, etadahosi – ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā’ ti. So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

**279.** “So kho ahaṃ, bhikkhave, kiṃ kusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno magadhesu anupubbena cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ. Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikaṇca vanasaṇḍaṃ, nadiṇca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā [sāmantā (?)] ca gocaragāmaṃ. Tassa mayhaṃ, bhikkhave, etadahosi – ‘ramaṇīyo vata, bho, bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaragāmo. Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā’ ti. So kho ahaṃ, bhikkhave, tattheva nisīdim – alamidaṃ padhānāyāti.

**280.** “So kho ahaṃ, bhikkhave, attanā jātidhammo samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā saṃkilesadhammo samāno saṃkilesadhamme ādīnavaṃ viditvā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ. Nāṇaṇca pana me dassanaṃ udapādi – ‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’ ti.

**281.** “Tassa mayhaṃ, bhikkhave, etadahosi – ‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo. Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmā kho panāyaṃ pajā ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yadidaṃ – idappaccayatā paṭiccasamuppādo. Idampi kho ṭhānaṃ duddasaṃ yadidaṃ – sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ. Ahañceva kho

pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyūṃ, so mamassa kilamatho, sā mamassa vihesā'ti. Apissu maṃ, bhikkhave, imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā –

‘Kicchena me adhigataṃ, halaṃ dāni pakāsituṃ;  
Rāgadosaparetehi, nāyaṃ dhammo susambudho.

‘Paṭisotagāmiṃ nipuṇaṃ, gambhīraṃ duddasaṃ aṇuṃ;  
Rāgarattā na dakkhanti, tamokhandhena āvuṭā’’ti [āvaṭāti (sī.), āvuṭā (syā.)].

**282.** “Itiha me, bhikkhave, paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāya. Atha kho, bhikkhave, brahmuno sahampatissa mama cetasā cetoparivitakkamaññāya etadahosi – ‘nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati [namissati (?)], no dhammadesanāyā’ti. Atha kho, bhikkhave, brahmā sahampati – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva – brahmaloke antarahito mama purato pāturaḥosi. Atha kho, bhikkhave, brahmā sahampati ekamaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tenañjaliṃ paṇāmetvā maṃ etadavoca – ‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ. Santi sattā apparajakkhajātikā, assavanatā dhammassa pariḥāyanti. Bhavissanti dhammassa aññātāro’ti. Idamavoca, bhikkhave, brahmā sahampati. Idaṃ vatvā athāparaṃ etadavoca –

‘Pāturaḥosi magadhesu pubbe,  
Dhammo asuddho samalehi cintito;  
Apāpuretaṃ [avāpuretaṃ (sī.)] amatassa dvāraṃ,  
Suṇantu dhammaṃ vimalenānubuddhaṃ.

‘Sele yathā pabbatamuddhaniṭṭhito,  
Yathāpi passe janataṃ samantato;  
Tathūpamaṃ dhammamayaṃ sumedha,  
Pāsādamāruya samantacakkhu;  
Sokāvatiṇṇaṃ [sokāvakiṇṇaṃ (syā.)] janatamapetasoko,  
Avekkhassu jātijarābhībḥūtaṃ.

‘Uṭṭhehi vīra vijitasāṅgāma,  
Sattavāha aṇaṇa vicara loke;  
Desassu [desetu (syā. ka.)] bhagavā dhammaṃ,  
Aññātāro bhavissanti’’ti.

**283.** “Atha kho ahaṃ, bhikkhave, brahmuno ca ajjhesanaṃ viditvā sattesu ca kāruññataṃ paṭicca buddhacakkhunā lokaṃ volokesiṃ. Addasaṃ kho ahaṃ, bhikkhave, buddhacakkhunā lokaṃ volokento satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvīne [dassāvīno (syā. kaṃ. ka.)] viharante, appekacce na paralokavajjabhayadassāvīne [dassāvīno (syā. kaṃ. ka.)] viharante. Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposiṇi, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni samodakaṃ ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakaṃ accuggamma ṭhitāni [tiṭṭhanti (sī. syā. pī.)] anupalittāni udakena; evameva kho ahaṃ, bhikkhave, buddhacakkhunā lokaṃ volokento addasaṃ satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvīne viharante, appekacce na paralokavajjabhayadassāvīne viharante. Atha khvāhaṃ, bhikkhave, brahmānaṃ sahampatiṃ gāthāya paccabhāsiṃ –

‘Apārutā tesam amatassa dvārā,  
Ye sotavanto pamuñcantu saddham;  
Vihimsasasāññī paṇaṇaṃ na bhāsim,  
Dhammaṃ paṇītaṃ manujesu brahme’’ti.

“Atha kho, bhikkhave, brahmā sahampati ‘katāvakāso khomhi bhagavatā dhammadesanāyā’ti maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

**284.** “Tassa mayhaṃ, bhikkhave, etadahosi – ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ; ko imaṃ dhammaṃ khippameva ājānissatī’ti? Tassa mayhaṃ, bhikkhave, etadahosi – ‘ayaṃ kho ālāro kālāmo paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko. Yaṃnūnāhaṃ ālārassa kālāmassa paṭhamaṃ dhammaṃ deseyyaṃ. So imaṃ dhammaṃ khippameva ājānissatī’ti. Atha kho maṃ, bhikkhave, devatā upasaṅkamitvā etadavoca – ‘sattāhakālaṅkato, bhante, ālāro kālāmo’ti. Nāṇaṅca pana me dassanaṃ udapādi – ‘sattāhakālaṅkato ālāro kālāmo’ti. Tassa mayhaṃ, bhikkhave, etadahosi – ‘mahājāniyo kho ālāro kālāmo. Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti.

“Tassa mayhaṃ, bhikkhave, etadahosi – ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ; ko imaṃ dhammaṃ khippameva ājānissatī’ti? Tassa mayhaṃ, bhikkhave, etadahosi – ‘ayaṃ kho udako rāmaputto paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko. Yaṃnūnāhaṃ udakassa rāmaputtassa paṭhamaṃ dhammaṃ deseyyaṃ. So imaṃ dhammaṃ khippameva ājānissatī’ti. Atha kho maṃ, bhikkhave, devatā upasaṅkamitvā etadavoca – ‘abhidosakālaṅkato, bhante, udako rāmaputto’ti. Nāṇaṅca pana me dassanaṃ udapādi – ‘abhidosakālaṅkato udako rāmaputto’ti. Tassa mayhaṃ, bhikkhave, etadahosi – ‘mahājāniyo kho udako rāmaputto. Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti.

“Tassa mayhaṃ, bhikkhave, etadahosi – ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ; ko imaṃ dhammaṃ khippameva ājānissatī’ti? Tassa mayhaṃ, bhikkhave, etadahosi – ‘bahukārā kho me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattaṃ upaṭṭhahimsu. Yaṃnūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamaṃ dhammaṃ deseyya’nti. Tassa mayhaṃ, bhikkhave, etadahosi – ‘kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharanti’ti? Addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyaṃ viharante isipatane migadāye. Atha khvāhaṃ, bhikkhave, uruvelāyaṃ yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkamiṃ [pakkāmiṃ (syā. pī. ka.)].

**285.** “Addasā kho maṃ, bhikkhave, upako ājīvako antarā [ājīviko (sī. pī. ka.)] ca gayaṃ antarā ca bodhiṃ addhānamaggappaṭipannaṃ. Disvāna maṃ etadavoca – ‘vippasannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto! Kaṃsi tvam, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammaṃ rocesī’ti? Evaṃ vutte, ahaṃ, bhikkhave, upakaṃ ājīvakaṃ gāthāhi ajjhabhāsim –

‘Sabbābhibhū sabbavidūhamasmi, sabbesu dhammesu anūpalitto;  
Sabbāñjaho taṇhākkhaye vimutto, sayam abhiññāya kamuddiseyyaṃ.

‘Na me ācariyo atthi, sadiso me na vijjati;  
Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo.

‘Ahañhi arahā loke, ahaṃ satthā anuttaro;  
Ekomhi sammāsambuddho, sītibhūtosmi nibbuto.

‘Dhammacakkaṃ pavattetuṃ, gacchāmi kāsinaṃ puraṃ;  
Andhābhūtasmiṃ [andhabhūtasmiṃ (sī. syā. pī.)] lokasmiṃ, āhañchaṃ amatadundubhi’nti.

‘Yathā kho tvaṃ, āvuso, paṭijānāsi, arahasi anantajino’ ti!

‘Mādisā ve jinā honti, ye pattā āsavakkhayaṃ;  
Jitā me pāpakā dhammā, tasmāhamupaka jino’ ti.

‘‘Evaṃ vutte, bhikkhave, upako ājīvako ‘hupeyyapāvuso’ ti [huveyyapāvuso (sī. pī.), huveyyāvuso (syā.)] vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

**286.** ‘‘Atha khvāhaṃ, bhikkhave, anupubbena cārikaṃ caramāno yena bārāṇasī isipatanam migadāyo yena pañcavaggiyā bhikkhū tenupasaṅkamim. Addasaṃsu kho maṃ, bhikkhave, pañcavaggiyā bhikkhū dūrato āgacchantam. Disvāna aññaṃaññaṃ saṅghapesuṃ [aññaṃaññaṃ katikaṃ saṅghapesuṃ (vinayapiṭake mahāvagge)] – ‘ayaṃ kho, āvuso, samaṇo gotamo āgacchati bāhulliko [bāhulliko (sī. pī.) sārattadīpanīkāya sameti] padhānavibbhanto āvatto bāhullāya. So neva abhivādetabbo, na paccuṭṭhātabbo; nāssa pattacīvaraṃ paṭiggahettabbaṃ. Api ca kho āsanaṃ ṭhapetabbaṃ, sace ākaṅkhissati nisīdissati’ ti. Yathā yathā kho ahaṃ, bhikkhave, upasaṅkamim tathā tathā pañcavaggiyā bhikkhū nāsakkhiṃsu sakāya katikāya saṅghātuṃ. Appekacce maṃ paccuggantvā pattacīvaraṃ paṭiggahesuṃ, appekacce āsanaṃ paññapesuṃ, appekacce pādodakaṃ upaṭṭhapesuṃ. Api ca kho maṃ nāmena ca āvusovādena ca samudācaranti.

‘‘Evaṃ vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ – ‘mā, bhikkhave, tathāgataṃ nāmena ca āvusovādena ca samudācaratha [samudācarittha (sī. syā. pī.)]. Arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, soṭaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ ti. Evaṃ vutte, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocaṃ – ‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyaññadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyaññadassanavisesa’ nti? Evaṃ vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ – ‘na, bhikkhave, tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya. Arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, soṭaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ ti. Dutiyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocaṃ – ‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyaññadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyaññadassanavisesa’ nti? Dutiyampi kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ – ‘na, bhikkhave, tathāgato bāhulliko...pe... upasampajja viharissathā’ ti. Tatiyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocaṃ – ‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyaññadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyaññadassanavisesa’ nti?

‘‘Evaṃ vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ – ‘abhiññātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ pabhāvitameta’ nti [bhāsitametanti (sī. syā. vinayepi)]? ‘No hetam, bhante’. ‘Arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, soṭaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ ti.

“Asakkhiṃ kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū saññāpetuṃ. Dvepi sudam, bhikkhave, bhikkhū ovaḍāmi, tayo bhikkhū piṇḍāya caranti. Yaṃ tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā [chabbaggā (sī. syā.)] yāpema. Tayopi sudam, bhikkhave, bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti. Yaṃ dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema. Atha kho, bhikkhave, pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā attanā jātidhammā samānā jātidhamme ādīnavam viditvā ajātam anuttaram yogakkhemam nibbānam pariyesamānā ajātam anuttaram yogakkhemam nibbānam ajjhagamamsu, attanā jarādhammā samānā jarādhamme ādīnavam viditvā ajaram anuttaram yogakkhemam nibbānam pariyesamānā ajaram anuttaram yogakkhemam nibbānam ajjhagamamsu, attanā byādhidhammā samānā...pe... attanā maraṇadhammā samānā... attanā sokadhammā samānā... attanā saṃkilesadhammā samānā saṃkilesadhamme ādīnavam viditvā asaṃkiliṭṭham anuttaram yogakkhemam nibbānam pariyesamānā asaṃkiliṭṭham anuttaram yogakkhemam nibbānam ajjhagamamsu. Nāṇaṅca pana nesam dassanam udapādi – ‘akuppā no vimutti [akuppā nesam vimutti (ka.)], ayamantimā jāti, natthi dāni punabbhavo’ ti.

**287.** “Pañcime, bhikkhave, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā...pe... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho, bhikkhave, pañca kāmaguṇā. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe gathitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā – ‘anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato’ [pāpimato’ ti (?)]. ‘Seyyathāpi, bhikkhave, āraññako mago baddho pāsarāsiṃ adhisayeyya. So evamassa veditabbo – anayamāpanno byasanamāpanno yathākāmakaraṇīyo luddassa. Āgacchante ca pana ludde yena kāmam na pakkamissatī’ ti. Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe gathitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā – ‘anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato’. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjhopannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā – ‘na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

“Seyyathāpi, bhikkhave, āraññako mago abaddho pāsarāsiṃ adhisayeyya. So evamassa veditabbo – ‘na anayamāpanno na byasanamāpanno na yathākāmakaraṇīyo luddassa. Āgacchante ca pana ludde yena kāmam pakkamissatī’ ti. Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjhopannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā – ‘na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

“Seyyathāpi, bhikkhave, āraññako mago araññe pavane caramāno vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyam kappeti. Taṃ kissa hetu? Anāpāthagato, bhikkhave, luddassa. Evameva kho, bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māram apadam, vadhitvā māracakkaṃ adassanam gato pāpimato.

“Puna caparam, bhikkhave, bhikkhu vitakkavicāraṇam vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvam avitakkaṃ avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparam, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhaṅca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ ti tatiyam jhānam upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparam, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasukham upekkhāsati pārisuddhiṃ catuttham jhānam

upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsaññācāyatanāṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākāsaññācāyatanāṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇaññācāyatanāṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso viññāṇaññācāyatanāṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanāṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanāṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanāṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ apadaṃ, vadhitvā māracakkhuṃ adassanaṃ gato pāpimato. Tiṇṇo loke visattikaṃ vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti. Taṃ kissa hetu? Anāpāthagato, bhikkhave, pāpimato’”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Pāsārāsisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Cūlahatthipadopamasuttaṃ

**288.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena jāṇussoṇi brāhmaṇo sabbasetena vaḷavābhirathena [[vaḷabhīrathena \(sī. pī.\)](#)] sāvatthiyā niyyāti divādivassa. Addasā kho jāṇussoṇi brāhmaṇo pilotikaṃ paribbājakaṃ dūratova āgacchantaṃ. Disvāna pilotikaṃ paribbājakaṃ etadavoca –

“Handa, kuto nu bhavaṃ vacchāyano āgacchati divādivassā’”ti?

“Ito hi kho ahaṃ, bho, āgacchāmi samaṇassa gotamassa santikā’”ti.

“Taṃ kiṃ maññati, bhavaṃ vacchāyano, samaṇassa gotamassa paññāveyyattiyaṃ?”

“Paṇḍito maññe’”ti.

“Ko cāhaṃ, bho, ko ca samaṇassa gotamassa paññāveyyattiyaṃ jānissāmi! Sopi nūnassa tādisova yo samaṇassa gotamassa paññāveyyattiyaṃ jāneyyā’”ti.

“Uḷārāya khalu bhavaṃ vacchāyano samaṇaṃ gotamaṃ pasamsāya pasamsatī’”ti.

“Ko cāhaṃ, bho, ko ca samaṇaṃ gotamaṃ pasamsissāmi?”

“Pasatthapasatthova so bhavaṃ gotamo seṭṭho devamanussāna’”nti.

“Kaṃ pana bhavaṃ vacchāyano atthavasāṃ sampassamāno samaṇe gotame evaṃ abhippasanno’”ti

[abhippasanno hotīti (syā.)]?

“Seyyathāpi, bho, kusalo nāgavaniko nāgavanam paviseyya. So passeyya nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ. So niṭṭhaṃ gaccheyya – ‘mahā vata, bho, nāgo’ti. Evameva kho ahaṃ, bho, yato addasaṃ samaṇe gotame cattāri padāni athāhaṃ niṭṭhamagamaṃ – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅgho’ti.

**289.** “Katamāni cattāri? Idhāhaṃ, bho, passāmi ekacce khattiyapaṇḍite nipuṇe kataparappavāde vāavedhirūpe, te bhindantā [vobhindantā (sī. pī.) vi + ava + bhindantā] maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti – ‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī’ti. Te pañhaṃ abhisankharonti – ‘imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma. Evaṃ ce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma. Evaṃ cepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā’ti. Te suṇanti – ‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā ośaṭo’ti. Te yena samaṇo gotamo tenupasaṅkamanti. Te samaṇo gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Te samaṇena gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva samaṇaṃ gotamaṃ pañhaṃ pucchanti, kutossa [kutassa (sī. syā. pī.)] vādaṃ āropessanti? Aññadatthu samaṇasseva gotamassa sāvakā sampajjanti. Yadāhaṃ, bho, samaṇe gotame imaṃ paṭhamaṃ padaṃ addasaṃ athāhaṃ niṭṭhamagamaṃ – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅgho’ti.

“Puna caparāhaṃ, bho, passāmi idhekacce brāhmaṇapaṇḍite...pe... gahapatipaṇḍite...pe... samaṇapaṇḍite nipuṇe kataparappavāde vāavedhirūpe te bhindantā maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti – ‘samaṇo khalu bho gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī’ti. Te pañhaṃ abhisankharonti ‘imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma. Evaṃ ce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma. Evaṃ cepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā’ti. Te suṇanti ‘samaṇo khalu bho gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā ośaṭo’ti. Te yena samaṇo gotamo tenupasaṅkamanti. Te samaṇo gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Te samaṇena gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva samaṇaṃ gotamaṃ pañhaṃ pucchanti, kutossa vādaṃ āropessanti? Aññadatthu samaṇaṃyeva gotamaṃ okāsaṃ yācanti agārasmā anagāriyaṃ pabbajjāya. Te samaṇo gotamo pabbājeti [pabbājeti upasampādeti (sī.)]. Te tatha pabbajitā samānā vūpakaṭṭhā appamattā ātāpino pahitattā viharantā nacirasseva – yassathāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti. Te evamāhaṃsu – ‘manaṃ vata, bho, anassāma, manaṃ vata, bho, panassāma; mayañhi pubbe assamaṇāva samānā samaṇamhāti paṭijānimha, abrahmaṇāva samānā brāhmaṇamhāti paṭijānimha, anarahantova samānā arahantamhāti paṭijānimha. Idāni khomha samaṇā, idāni khomha brāhmaṇā, idāni khomha arahanto’ti. Yadāhaṃ, bho, samaṇe gotame imaṃ catutthaṃ padaṃ addasaṃ athāhaṃ niṭṭhamagamaṃ – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅgho’”ti.

“Yato kho ahaṃ, bho, samaṇe gotame imāni cattāri padāni addasaṃ athāhaṃ niṭṭhamagamaṃ – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅgho’”ti.

**290.** Evaṃ vutte, jāṇussoṇi brāhmaṇo sabbasetā vaḷavābhirathā orohitvā ekamaṃsāṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi – “namo tassa bhagavato arahato sammāsambuddhassa; namo tassa bhagavato arahato sammāsambuddhassa; namo tassa bhagavato arahato sammāsambuddhassa. Appeva nāma mayampi kadāci karahaci tena bhotā gotamena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo’”ti! Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho jāṇussoṇi brāhmaṇo yāvatako ahoṣi

pilotikena paribbājakena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi. Evaṃ vutte, bhagavā jāṇussoṇiṃ brāhmaṇaṃ etadavoca – “na kho, brāhmaṇa, ettāvataṃ hatthipadopamo vitthārena paripūro hoti. Api ca, brāhmaṇa, yathā hatthipadopamo vitthārena paripūro hoti taṃ suṇāhi, sādhukaṃ manasi karoḥi, bhāsissāmi”ti. “Evaṃ, bho”ti kho jāṇussoṇi brāhmaṇo bhagavato paccassosi. Bhagavā etadavoca –

**291.** “Seyyathāpi, brāhmaṇa, nāgavaniko nāgavanaṃ paviseyya. So passeyya nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ. Yo hoti kusalo nāgavaniko neva tāva niṭṭhaṃ gacchati – ‘mahā vata, bho, nāgo’ti. Taṃ kissa hetu? Santi hi, brāhmaṇa, nāgavane vāmanikā nāma hatthiniyo mahāpadā, tāsāṃ petāṃ padaṃ assāti.

“So tamanugacchati. Tamanugacchanto passati nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ, uccā ca nisevitaṃ. Yo hoti kusalo nāgavaniko neva tāva niṭṭhaṃ gacchati – ‘mahā vata, bho, nāgo’ti. Taṃ kissa hetu? Santi hi, brāhmaṇa, nāgavane uccā kālārikā nāma hatthiniyo mahāpadā, tāsāṃ petāṃ padaṃ assāti.

“So tamanugacchati. Tamanugacchanto passati nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ, uccā ca nisevitaṃ, uccā ca dantehi ārañjitāni. Yo hoti kusalo nāgavaniko neva tāva niṭṭhaṃ gacchati – ‘mahā vata, bho, nāgo’ti. Taṃ kissa hetu? Santi hi, brāhmaṇa, nāgavane uccā kaṇerukā nāma hatthiniyo mahāpadā, tāsāṃ petāṃ padaṃ assāti.

“So tamanugacchati. Tamanugacchanto passati nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ, uccā ca nisevitaṃ, uccā ca dantehi ārañjitāni, uccā ca sākhabhaṅgaṃ. Tañca nāgaṃ passati rukkhamūlagataṃ vā abbhokāsagataṃ vā gacchantaṃ vā tiṭṭhantaṃ vā nisinnaṃ vā nipannaṃ vā. So niṭṭhaṃ gacchati – ‘ayameva so mahānāgo’ti.

“Evameva kho, brāhmaṇa, idha tathāgato loka uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajamā sadevamanussaṃ sayamā abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādho gharāvāso rajopātho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritaṃ. Yaṃnūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti. So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

**292.** “So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, nihitandaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

“Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī. Athenena sucibhūtena attanā viharati.

“Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

“Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto [\[theto \(syā. kaṃ.\)\]](#) paccayiko avisaṃvādako lokassa.



“Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

“Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

“Samhappalāpaṃ pahāya samhappalāpā paṭivirato hoti kālavadī bhūtavādī atthavadī dhammavadī vinayavadī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitā.

**293.** “So bījagāma bhūtagāmasamārambhā paṭivirato hoti, ekabhattiko hoti rattūparato, virato vikālabhojanā, naccagītavādītavisūkadassanā paṭivirato hoti, mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatthānā paṭivirato hoti, uccāsayanamahāsayanā paṭivirato hoti, jātarūparajatapaṭiggahaṇā paṭivirato hoti, āmakadhaññapaṭiggahaṇā paṭivirato hoti, āmakamaṃsapaṭiggahaṇā paṭivirato hoti, itthikumārikapaṭiggahaṇā paṭivirato hoti, dāsīdāsapāṭiggahaṇā paṭivirato hoti, ajeḷakapaṭiggahaṇā paṭivirato hoti, kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti, hatthigavāssavaḷavāpaṭiggahaṇā paṭivirato hoti, khettavatthupaṭiggahaṇā paṭivirato hoti, dūteyyapahiṇagamanānuyogā paṭivirato hoti, kayavikkayā paṭivirato hoti, tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti, ukkoṭanavañcananikatisāciyogā paṭivirato hoti, chedanavadhabandhanaviparāmosaālopasahasākārā [sāhasākārā (ka.)] paṭivirato hoti [imassa anantaram] “so iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti” ti vacanaṃ dīghanikāye āgataṃ, taṃ idha santosakathāvasāne āgataṃ, sā ca santosakathā tattha satisampajaññānantarameva āgatā].

**294.** “So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti, evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

**295.** “So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhataṃ abyāsekasukhaṃ paṭisaṃvedeti.

“So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṃghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti.

**296.** “So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato) [( ) etthantare pāṭho idha nadissati, catukkaṅguttare pana imasmiṃ ṭhāne dissati, atthakathāṭīkāsu ca tadattho pakāsīto. tasmā so ettha paṭipūrito] iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamaḷaṃ pabbataṃ kandamaṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātaṃ paṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ pañidhāya, parimukhaṃ satim upaṭṭhapetvā. So abhijjhaṃ loke pahāya vīgatābhijjhena cetasā viharati, abhijjhāya cittaṃ

parisodheti. Byāpādappadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī byāpādappadosā cittaṃ parisodheti. Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti. Uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhattaṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti. Vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

**297.** “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe, vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajāṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Na tveva tāva ariyasāvako niṭṭhaṃ gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅho’ ti.

“Puna caparaṃ, brāhmaṇa, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Idampi vuccati, brāhmaṇa...pe... suppaṭipanno bhagavato sāvakaśaṅho’ ti.

“Puna caparaṃ, brāhmaṇa, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati. Idampi vuccati, brāhmaṇa...pe... suppaṭipanno bhagavato sāvakaśaṅho’ ti.

“Puna caparaṃ, brāhmaṇa, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Na tveva tāva ariyasāvako niṭṭhaṃ gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅho’ ti.

**298.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitāṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ, dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihitāṃ pubbenivāsaṃ anussarati. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Na tveva tāva ariyasāvako niṭṭhaṃ gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅho’ ti.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti. So dībbena cakkhunā visuddhena atikkantamānusakena...pe... yathākammūpage satte pajānāti. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Na tveva tāva ariyasāvako niṭṭhaṃ gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅho’ ti.

**299.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’nti yathābhūtaṃ pajānāti. ‘Ime āsavā’nti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’nti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’nti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’nti yathābhūtaṃ pajānāti. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Na tveva tāva ariyasāvako niṭṭhaṃ gato hoti, api ca kho niṭṭhaṃ gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅho’ ti.

“Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānāti. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Ettāvata kho, brāhmaṇa, ariyasāvako niṭṭhaṃ gato hoti – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅho’ ti. Ettāvata kho, brāhmaṇa, hatthipadopamo vitthārena paripūro hoti’ ti.

Evaṃ vutte, jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi, dhammañca, bhikkhusaṅhañca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gata’ nti.

Cūlahatthipadopomasuttaṃ niṭṭhitaṃ sattamaṃ.

## 8. Mahāhatthipadopomasuttaṃ

**300.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho āyasmā sārīputto bhikkhū āmantesi – “āvuso bhikkhave” ti. “Āvuso” ti kho te bhikkhū āyasmato sārīputtassa paccassosūṃ. Āyasmā sārīputto etadavoca – “seyyathāpi, āvuso, yāni kānici jaṅgalānaṃ pāṇānaṃ padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesāṃ aggamakkhāyati yadidaṃ mahantattena; evameva kho, āvuso, ye keci kusalā dhammā sabbete catūsu ariyasaccesu saṅghaṃ gacchanti. Katamesu catūsu? Dukkhe ariyasacce, dukkhasamudaye ariyasacce, dukkhanirodhe ariyasacce, dukkhanirodhagāminiyā paṭipadāya ariyasacce”.

**301.** “Katamañcāvuso, dukkhaṃ ariyasaccaṃ? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampicchaṃ na labhati tampi dukkhaṃ; saṃkhittena, pañcupādānakkhandhā dukkhā. Katame cāvuso, pañcupādānakkhandhā? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārūpādānakkhandho, viññānupādānakkhandho.

“Katamo cāvuso, rūpupādānakkhandho? Cattāri ca mahābhūtāni, catunnañca mahābhūtānaṃ upādāya rūpaṃ.

“Katamā cāvuso, cattāro mahābhūtā? Pathavīdhātu, āpodhātu, tejjodhātu, vāyodhātu.

**302.** “Katamā cāvuso, pathavīdhātu? Pathavīdhātu siyā ajjhattikā, siyā bāhirā. Katamā cāvuso, ajjhattikā pathavīdhātu? Yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, seyyathidaṃ – kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkhaṃ hadayaṃ yakanāṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaṅgaṃ udariyaṃ karīsaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ. Ayaṃ vuccatāvuso, ajjhattikā pathavīdhātu. Yā ceva kho pana ajjhattikā pathavīdhātu, yā ca bāhirā pathavīdhātu, pathavīdhātūvesā. ‘Taṃ nettaṃ mama, nesohamasmi, na meso attā’ ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

“Hoti kho so, āvuso, samayo yaṃ bāhirā āpodhātu pakuppati [[pathavīdhātu pakuppati \(ka.\)](#)]. Antarahitā tasmīṃ samaye bāhirā pathavīdhātu hoti. Tassā hi nāma, āvuso, bāhirāya pathavīdhātuyā tāva mahallikāya aniccataṃ paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati. Kiṃ panimassa mattaṭṭhakassa kāyassa taṇhupādinnaṃ ‘ahanti vā

mamanti vā asmī'ti vā? Atha khvāssa notevettha hoti.

“Tañce, āvuso, bhikkhuṃ pare akkosanti paribhāsanti rosentī vihesenti, so evaṃ pajānāti – ‘uppannā kho me ayaṃ sotasaṃphassajā dukkhavedanā. Sā ca kho paṭicca, no apaṭicca. Kiṃ paṭicca? Phassaṃ paṭicca’. So [sopikho (syā.), sopi (ka.)] phasso aniccoti passati, vedanā aniccāti passati, saññā aniccāti passati, saṅkhārā aniccāti passati, viññāṇaṃ aniccanti passati. Tassa dhātārammaṇameva cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

“Tañce, āvuso, bhikkhuṃ pare anittthehi akantehi amanāpehi samudācaranti – pāṇisaṃphassenapi leḍḍusaṃphassenapi daṇḍasaṃphassenapi satthasaṃphassenapi. So evaṃ pajānāti – ‘tathābhūto kho ayaṃ kāyo yathābhūtasmiṃ kāye pāṇisaṃphassāpi kamanti, leḍḍusaṃphassāpi kamanti, daṇḍasaṃphassāpi kamanti, satthasaṃphassāpi kamanti. Vuttaṃ kho panetaṃ bhagavatā kakacūpamovāde – ‘ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyuṃ, tatrāpi yo mano padūseyya na me so tena sāsanaṅkaro’ ti. Āraddhaṃ kho pana me vīriyaṃ bhavissati asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ. Kāmaṃ dāni imasmiṃ kāye pāṇisaṃphassāpi kamantu, leḍḍusaṃphassāpi kamantu, daṇḍasaṃphassāpi kamantu, satthasaṃphassāpi kamantu, kariyati hidaṃ buddhānaṃ sāsana’nti.

“Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṅghāti. So tena saṃvijjati saṃvegaṃ āpajjati – ‘alābhā vata me, na vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ, yassa me evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅghātī’ ti. Seyyathāpi, āvuso, suṇisā sasuraṃ disvā saṃvijjati saṃvegaṃ āpajjati; evameva kho, āvuso, tassa ce bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅghāti, so tena saṃvijjati saṃvegaṃ āpajjati – ‘alābhā vata me na vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ, yassa me evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅghātī’ ti. Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā saṅghāti, so tena attamano hoti. Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

**303.** “Katamā cāvuso, āpodhātu? Āpodhātu siyā ajjhattikā, siyā bāhirā. Katamā cāvuso ajjhattikā āpodhātu? Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ – pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttaṃ, yaṃ vā panaññaṃ kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ – ayaṃ vuccatāvuso, ajjhattikā āpodhātu. Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu, āpodhātūvesā. ‘Taṃ netaṃ mama, nesohamasmi, na meso attā’ ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

“Hoti kho so, āvuso, samayo yaṃ bāhirā āpodhātu pakuppati. Sā gāmaṃpi vahati, nigamaṃpi vahati, nagaraṃpi vahati, janapadaṃpi vahati, janapadapadesaṃpi vahati. Hoti kho so, āvuso, samayo yaṃ mahāsamudde yojanasatikāni udakāni ogacchanti, dviyojanasatikāni udakāni ogacchanti, tiyojanasatikāni udakāni ogacchanti, catuyojanasatikāni udakāni ogacchanti, pañcayojanasatikāni udakāni ogacchanti, chayojanasatikāni udakāni ogacchanti, sattayojanasatikāni udakāni ogacchanti. Hoti kho so, āvuso, samayo yaṃ mahāsamudde sattatālampa udakaṃ saṅghāti, chattālampa udakaṃ saṅghāti, pañcatālampa udakaṃ saṅghāti, catuttālampa udakaṃ saṅghāti, titālampa udakaṃ saṅghāti, dvitālampa udakaṃ saṅghāti, tālamattampi [tālampa (sī.)] udakaṃ saṅghāti. Hoti kho so, āvuso, samayo yaṃ mahāsamudde sattaporisampi udakaṃ saṅghāti, chapporisampi udakaṃ saṅghāti, pañcaporisampi udakaṃ saṅghāti, catupporisampi udakaṃ saṅghāti, tiporisampi udakaṃ saṅghāti, dviporisampi udakaṃ saṅghāti, porisamattampi [porisampi (sī.)] udakaṃ saṅghāti. Hoti kho so, āvuso, samayo yaṃ mahāsamudde aḍḍhaporisampi udakaṃ saṅghāti, kaṭimattampi udakaṃ saṅghāti, jāṇukamattampi udakaṃ saṅghāti, gopphakamattampi udakaṃ saṅghāti. Hoti kho so, āvuso, samayo, yaṃ mahāsamudde

aṅgulipabbatemanamattampi udakaṃ na hoti. Tassā hi nāma, āvuso, bāhirāya āpodhātuyā tāva mahallikāya aniccataṃ paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati. Kiṃ panimassa mattaṭṭhakassa kāyassa taṇhupādinnassa ‘ahanti vā mamanti vā asmīti’ vā? Atha khvāssa notevettha hoti...pe... tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā saṅghāti. So tena attamano hoti. Ettāvātāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

**304.** “Katamā cāvuso, tejodhātu? Tejodhātu siyā ajjhattikā, siyā bāhirā. Katamā cāvuso, ajjhattikā tejodhātu? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ – yena ca santappati, yena ca jīrīyati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ – ayaṃ vuccatāvuso, ajjhattikā tejodhātu. Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu, tejodhātūrevesā. ‘Taṃ netam mama, nesohamasmi, na meso attā’ ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

“Hoti kho so, āvuso, samayo yaṃ bāhirā tejodhātu pakuppati. Sā gāmampi dahati, nigamampi dahati, nagarampi dahati, janapadampi dahati, janapadapadesampi dahati. Sā haritantaṃ vā panthantaṃ vā selantaṃ vā udakantaṃ vā ramaṇīyaṃ vā bhūmibhāgaṃ āgamma anāhārā nibbāyati. Hoti kho so, āvuso, samayo yaṃ kukkuṭapattenapi nhārudaddulenapi aggiṃ gavesanti. Tassā hi nāma, āvuso, bāhirāya tejodhātuyā tāva mahallikāya aniccataṃ paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati. Kiṃ panimassa mattaṭṭhakassa kāyassa taṇhupādinnassa ‘ahanti vā mamanti vā asmīti’ ti vā? Atha khvāssa notevettha hoti...pe... tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā kusalanissitā saṅghāti, so tena attamano hoti. Ettāvātāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

**305.** “Katamā cāvuso, vāyodhātu? Vāyodhātu siyā ajjhattikā, siyā bāhirā. Katamā cāvuso, ajjhattikā vāyodhātu? Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ – uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhasayā [koṭṭhasayā (sī. pī.)] vātā, aṅgamaṅgānusārino vātā, assāso passāso iti, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ – ayaṃ vuccatāvuso, ajjhattikā vāyodhātu. Yā ceva kho pana ajjhattikā vāyodhātu, yā ca bāhirā vāyodhātu, vāyodhātūrevesā. ‘Taṃ netam mama nesohamasmi na meso attā’ ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati vāyodhātuyā cittaṃ virājeti.

“Hoti kho so, āvuso, samayo yaṃ bāhirā vāyodhātu pakuppati. Sā gāmampi vahati, nigamampi vahati, nagarampi vahati, janapadampi vahati, janapadapadesampi vahati. Hoti kho so, āvuso, samayo yaṃ gimhānaṃ pacchime māse tālavaṇṇenapi vidhūpanenapi vātaṃ pariyesanti, ossavanepi tiṇāni na icchanti. Tassā hi nāma, āvuso, bāhirāya vāyodhātuyā tāva mahallikāya aniccataṃ paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati. Kiṃ panimassa mattaṭṭhakassa kāyassa taṇhupādinnassa ‘ahanti vā mamanti vā asmīti’ ti vā? Atha khvāssa notevettha hoti.

“Tañce, āvuso, bhikkhuṃ pare akkosanti paribhāsanti rosentī vihesenti. So evaṃ pajānāti, uppannā kho me ayaṃ sotasaṃphassajā dukkhā vedanā. Sā ca kho paṭicca, no apaṭicca. Kiṃ paṭicca? Phassaṃ paṭicca. Sopi phasso aniccoti passati, vedanā aniccāti passati, saññā aniccāti passati, saṅkhārā aniccāti passati, viññāṇaṃ aniccanti passati. Tassa dhātārammaṇameva cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

“Tañce, āvuso, bhikkhuṃ pare anīṭṭhehi akantehi amanāpehi samudācaranti, paṇisaṃphassenapi leḍḍusaṃphassenapi daṇḍasaṃphassenapi satthasaṃphassenapi. So evaṃ pajānāti ‘tathābhūto kho ayaṃ kāyo yathābhūtasmiṃ kāye paṇisaṃphassāpi kamanti, leḍḍusaṃphassāpi kamanti, daṇḍasaṃphassāpi

kamanti, satthasamphassāpi kamanti. Vuttaṃ kho panetaṃ bhagavatā kakacūpamovāde “ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyūṃ. Tatrāpi yo mano padūseyya, na me so tena sāsanaṅkaro”ti. Āraddhaṃ kho pana me vīriyaṃ bhavissati asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ. Kāmaṃ dāni imasmiṃ kāye paṇisaṃphassāpi kamantu, leḍḍusaṃphassāpi kamantu, daṇḍasaṃphassāpi kamantu, satthasamphassāpi kamantu. Karīyati hidaṃ buddhānaṃ sāsanaṃti.

“Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṅghāti. So tena saṃvijjati saṃvegaṃ āpajjati – ‘alābhā vata me, na vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ. Yassa me evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṅghāti’ti. Seyyathāpi, āvuso, suṇisā sasuraṃ disvā saṃvijjati saṃvegaṃ āpajjati; evameva kho, āvuso, tassa ce bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅghāti. So tena saṃvijjati saṃvegaṃ āpajjati – ‘alābhā vata me, na vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ. Yassa me evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅghāti’ti. Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā saṅghāti, so tena attamaṇo hoti. Ettāvataṃpi kho, āvuso, bhikkhuno bahukataṃ hoti.

**306.** “Seyyathāpi, āvuso, kaṭṭhaṅca paṭicca valliṅca paṭicca tiṇaṅca paṭicca mattikaṅca paṭicca ākāso parivārīto agāraṃ tveva saṅkhaṃ gacchati; evameva kho, āvuso, aṭṭhiṅca paṭicca nhāruṅca paṭicca maṃsaṅca paṭicca cammaṅca paṭicca ākāso parivārīto rūpaṃ tveva saṅkhaṃ gacchati. Ajjhattikaṅceva, āvuso, cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā na āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Ajjhattikaṅceva [ajjhattikaṅce (sī. syā. pī.), ajjhattikaṅcepi (?)], āvuso, cakkhuṃ aparibhinnaṃ hoti bāhirā ca rūpā āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Yato ca kho, āvuso, ajjhattikaṅceva cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā āpāthaṃ āgacchanti, tajjo ca samannāhāro hoti. Evam tajjassa viññāṇabhāgassa pātubhāvo hoti. Yaṃ tathābhūtaṃ rūpaṃ taṃ rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ saññā sā saññupādānakkhandhe saṅgahaṃ gacchati, ye tathābhūtaṃ saṅkhārā te saṅkhārupādānakkhandhe saṅgahaṃ gacchanti, yaṃ tathābhūtaṃ viññāṇaṃ taṃ viññāṇupādānakkhandhe saṅgahaṃ gacchati.

“So evaṃ pajānāti – ‘evaṃhi kira imesaṃ pañcannaṃ upādānakkhandhānaṃ saṅgaho sannipāto samavāyo hoti. Vuttaṃ kho panetaṃ bhagavatā – ‘yo paṭiccasamuppādaṃ passati so dhammaṃ passati; yo dhammaṃ passati so paṭiccasamuppādaṃ passatīti. Paṭiccasamuppādaṃ kho panime yadidaṃ pañcupādānakkhandhā. Yo imesu pañcasu upādānakkhandhesu chando ālayo anunayo ajjhosānaṃ so dukkhasamudayo. Yo imesu pañcasu upādānakkhandhesu chandarāgavinayo chandarāgappahānaṃ, so dukkhanirodho’ti. Ettāvataṃpi kho, āvuso, bhikkhuno bahukataṃ hoti.

“Ajjhattikaṅceva, āvuso, sotaṃ aparibhinnaṃ hoti...pe... ghānaṃ aparibhinnaṃ hoti... jivhā aparibhinnaṃ hoti... kāyo aparibhinno hoti... mano aparibhinno hoti, bāhirā ca dhammā na āpāthaṃ āgacchanti no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Ajjhattiko ceva, āvuso, mano aparibhinno hoti, bāhirā ca dhammā āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Yato ca kho, āvuso, ajjhattiko ceva mano aparibhinno hoti, bāhirā ca dhammā āpāthaṃ āgacchanti, tajjo ca samannāhāro hoti, evam tajjassa viññāṇabhāgassa pātubhāvo hoti. Yaṃ tathābhūtaṃ rūpaṃ taṃ rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ saññā sā saññupādānakkhandhe saṅgahaṃ gacchati, ye tathābhūtaṃ saṅkhārā te saṅkhārupādānakkhandhe saṅgahaṃ gacchanti, yaṃ tathābhūtaṃ viññāṇaṃ taṃ viññāṇupādānakkhandhe saṅgahaṃ gacchati. So evaṃ pajānāti – ‘evaṃhi kira imesaṃ pañcannaṃ upādānakkhandhānaṃ saṅgaho sannipāto samavāyo

hoti. Vuttaṃ kho panetaṃ bhagavatā – “yo paṭiccasamuppādaṃ passati so dhammaṃ passati; yo dhammaṃ passati so paṭiccasamuppādaṃ passati”ti. Paṭiccasamuppannā kho panime yadidaṃ pañcupādānakkhandhā. Yo imesu pañcasu upādānakkhandhesu chando ālayo anumayo ajjhosānaṃ so dukkhasamudayo. Yo imesu pañcasu upādānakkhandhesu chandarāgavinayo chandarāgappahānaṃ so dukkhanirodho’ti. Ettāvataṃpi kho, āvuso, bhikkhuno bahukataṃ hoti’ti.

Idamavoca āyasmā sārīputto. Attamaṇā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinandunti.

Mahāhatthipadopamasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

## 9. Mahāsāropamasuttaṃ

**307.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte. Tatra kho bhagavā devadattaṃ ārabha bhikkhū āmantesi –

“Idha, bhikkhave, ekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena attamaṇo hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attānukkaṃseti paraṃ vambheti – ‘ahamasmi lābhasakkārasilokavā [lābhī silokavā (sī. pī.), lābhī sakkāra silokavā (syā.)], ime panaññe bhikkhū appaññātā appesakkhā’ti. So tena lābhasakkārasilokena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

“Seyyathāpi, bhikkhave, puriso sārattiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ atikkamma papaṭikaṃ, sākāpalāsaṃ chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi papaṭikaṃ, na aññāsi sākāpalāsaṃ. Tathā hayaṃ [tathāpāyaṃ (ka.)] bhavaṃ puriso sārattiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ atikkamma papaṭikaṃ, sākāpalāsaṃ chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārāraṇīyaṃ tañcassa atthaṃ nānubhavissati’ti. Evameva kho, bhikkhave, idhekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti – otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa antakiriyaṃ paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena attamaṇo hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attānukkaṃseti, paraṃ vambheti ‘ahamasmi lābhasakkārasilokavā, ime panaññe bhikkhū appaññātā appesakkhā’ti. So tena lābhasakkārasilokena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ vuccati, bhikkhave, bhikkhu sākāpalāsaṃ aggahesi brahmacariyassa; tena ca vosānaṃ āpādi.

**308.** “Idha pana, bhikkhave, ekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamaṇo hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati. Appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamaṇo hoti paripuṇṇasaṅkappo. So tāya sīlasampadāya attānukkaṃseti, paraṃ vambheti – ‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussīlā pāpadhammā’ti. So tāya sīlasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

“Seyyathāpi, bhikkhave, puriso sārattthiko sāragavesī sārariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ, papaṭikaṃ chetvā ādāya pakkameyya ‘sāra’nti maññaṃāno. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘na vatāyaṃ bhavaṃ puriso aññaṃsī sāraṃ, na aññaṃsī phegguṃ, na aññaṃsī tacamaṃ, na aññaṃsī papaṭikaṃ, na aññaṃsī sākāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sārattthiko sāragavesī sārariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ, papaṭikaṃ chetvā ādāya pakkanto ‘sāra’nti maññaṃāno; yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

“Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati. Appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti paripuṇṇasaṅkappo. So tāya sīlasampadāya attānukkaṃseti, paraṃ vambheti – ‘ahamasmi sīlavā kalyāṇadhammo, ime panaññaṃ bhikkhū dussīlā pāpadhammā’ti. So tāya sīlasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ vuccati, bhikkhave, bhikkhu papaṭikaṃ aggahesi brahmacariyassa; tena ca vosānaṃ āpādi.

**309.** “Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati. Appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo. So tāya samādhisampadāya attānukkaṃseti, paraṃ vambheti – ‘ahamasmi samāhito ekaggacitto, ime panaññaṃ bhikkhū asamāhitā vibbhantacittā’ti. So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

“Seyyathāpi, bhikkhave, puriso sārattthiko sāragavesī sārariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ tacamaṃ chetvā ādāya pakkameyya ‘sāra’nti maññaṃāno. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya ‘na vatāyaṃ bhavaṃ puriso aññaṃsī sāraṃ, na aññaṃsī phegguṃ, na aññaṃsī tacamaṃ, na aññaṃsī papaṭikaṃ, na aññaṃsī sākāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sārattthiko sāragavesī sārariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ tacamaṃ chetvā ādāya pakkanto ‘sāra’nti maññaṃāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

“Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti



paripuṇṇasaṅkappo. So tāya samādhisampadāya attānukkamaṅseti, paraṃ vambheti – ‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā’ti. So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ vuccati, bhikkhave, bhikkhu taçaṃ aggahehi brahmacariyassa; tena ca vosānaṃ āpādi.

**310.** “Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamaṅseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati. Appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamaṅseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamaṅseti, na paraṃ vambheti. So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati appamatto samāno ñāṇadassanaṃ ārādheti. So tena ñāṇadassanena attamano hoti paripuṇṇasaṅkappo. So tena ñāṇadassanena attānukkamaṅseti, paraṃ vambheti – ‘ahamasmi jānaṃ passaṃ viharāmi. Ime panaññe bhikkhū ajānaṃ apassaṃ viharantī’ti. So tena ñāṇadassanena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

“Seyyathāpi, bhikkhave, puriso sārattiko sāragavesī sārariyenaṃ caramāno mahato rukkassa tiṭṭhato sāravato atikkammeva sāraṃ phegguṃ chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘na vatāyaṃ bhavaṃ puriso aññāsī sāraṃ na aññāsī phegguṃ na aññāsī taçaṃ na aññāsī papaṭikaṃ na aññāsī sākāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sārattiko sāragavesī sārariyenaṃ caramāno mahato rukkassa tiṭṭhato sāravato atikkammeva sāraṃ phegguṃ chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇiyaṃ tañcassa atthaṃ nānubhaviṣsatī’ti. Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamaṅseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamaṅseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamaṅseti, na paraṃ vambheti. So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno ñāṇadassanaṃ ārādheti. So tena ñāṇadassanena attamano hoti paripuṇṇasaṅkappo. So tena ñāṇadassanena attānukkamaṅseti, paraṃ vambheti – ‘ahamasmi jānaṃ passaṃ viharāmi, ime panaññe bhikkhū ajānaṃ apassaṃ viharantī’ti. So tena ñāṇadassanena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ vuccati, bhikkhave, bhikkhu phegguṃ aggahehi brahmacariyassa; tena ca vosānaṃ āpādi.

**311.** “Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamaṅseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na

attānukkamaṃseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamaṃseti, na paraṃ vambheti. So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno nāṇadassanaṃ ārādheti. So tena nāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo. So tena nāṇadassanena na attānukkamaṃseti, na paraṃ vambheti. So tena nāṇadassanena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno asamayavimokkhaṃ ārādheti. Aṭṭhānametaṃ [aṭṭhānaṃ kho panetaṃ (ka.)], bhikkhave, anavakāso yaṃ so bhikkhu tāya asamayavimuttiyā parihāyetha.

“Seyyathāpi, bhikkhave, puriso sārattiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkameyya ‘sāra’nti jānamāno. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘aññāsi vatāyaṃ bhavaṃ puriso sāraṃ, aññāsi phegguṃ, aññāsi taccaṃ, aññāsi papaṭikaṃ, aññāsi sākhāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sārattiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkanto ‘sāra’nti jānamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ anubhavissatī’ti.

“Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamaṃseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamaṃseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamaṃseti, na paraṃ vambheti. So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno nāṇadassanaṃ ārādheti. So tena nāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo. So tena nāṇadassanena na attānukkamaṃseti, na paraṃ vambheti. So tena nāṇadassanena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno asamayavimokkhaṃ ārādheti. Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ so bhikkhu tāya asamayavimuttiyā parihāyetha.

“Iti kho, bhikkhave, nayidaṃ brahmacariyaṃ lābhasakkārasilokānisamsaṃ, na sīlasampadānisamsaṃ, na samādhisampadānisamsaṃ, na nāṇadassanānisamsaṃ. Yā ca kho ayaṃ, bhikkhave, akuppā cetovimutti – etadatthamidaṃ, bhikkhave, brahmacariyaṃ, etaṃ sāraṃ etaṃ pariyoṣāna’nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Mahāsāropamasuttaṃ niṭṭhitaṃ navamaṃ.

## 10. Cūlasāropamasuttaṃ

312. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattihyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho piṅgalakoccho brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodī. Sammodaniyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho piṅgalakoccho brāhmaṇo bhagavantaṃ etadavoca – ‘yeme, bho gotama, samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino titthakarā sādhusammaṭā, bahujaṇassa, seyyathidaṃ – pūraṇo kassapo, makkhali gosālo, ajito kesakambalo, pakudho kaccāyano, sañcayo [sañjayo (sī. syā. pī. ka.)] belaṭṭhaputto, nigaṇṭho nāṭaputto, sabbete sakāya paṭiññāya abbhāññaṃsu sabbeva nābbhaññaṃsu, udāhu ekacce abbhāññaṃsu ekacce nābbhaññaṃsū’ti? ‘Alaṃ, brāhmaṇa, tiṭṭhatetaṃ – sabbete sakāya

paṭiññāya abbhaññaṃsu sabbeva nābbhaññaṃsu, udāhu ekacce abbhaññaṃsu ekacce nābbhaññaṃsūti. Dhammaṃ te, brāhmaṇa, desessāmi, taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti. “Evaṃ, bho”ti kho piṅgalakoccho brāhmaṇo bhagavato paccassosi. Bhagavā etadavoca

**313.** “Seyyathāpi, brāhmaṇa, puriso sārattiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ atikkamma papaṭikaṃ, sākāpalāsaṃ chetvā ādāya pakkameyya ‘sāra’nti maññaṃāno. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘na vatāyaṃ bhavaṃ puriso aññāsi sārāṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi papaṭikaṃ, na aññāsi sākāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sārattiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sārāṃ atikkamma phegguṃ atikkamma tacamaṃ atikkamma papaṭikaṃ, sākāpalāsaṃ chetvā ādāya pakkanto ‘sāra’nti maññaṃāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī”ti.

**314.** “Seyyathāpi vā pana, brāhmaṇa, puriso sārattiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sārāṃ atikkamma phegguṃ atikkamma tacamaṃ, papaṭikaṃ chetvā ādāya pakkameyya ‘sāra’nti maññaṃāno. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘na vatāyaṃ bhavaṃ puriso aññāsi sārāṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi papaṭikaṃ, na aññāsi sākāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sārattiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sārāṃ atikkamma phegguṃ atikkamma tacamaṃ papaṭikaṃ chetvā ādāya pakkanto ‘sāra’nti maññaṃāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī”ti.

**315.** “Seyyathāpi vā pana, brāhmaṇa, puriso sārattiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sārāṃ atikkamma phegguṃ, tacamaṃ chetvā ādāya pakkameyya ‘sāra’nti maññaṃāno. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘na vatāyaṃ bhavaṃ puriso aññāsi sārāṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi papaṭikaṃ, na aññāsi sākāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sārattiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sārāṃ atikkamma phegguṃ, tacamaṃ chetvā ādāya pakkanto ‘sāra’nti maññaṃāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī”ti.

**316.** “Seyyathāpi vā pana, brāhmaṇa, puriso sārattiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sārāṃ, phegguṃ chetvā ādāya pakkameyya ‘sāra’nti maññaṃāno. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘na vatāyaṃ bhavaṃ puriso aññāsi sārāṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi papaṭikaṃ, na aññāsi sākāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sārattiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sārāṃ, phegguṃ chetvā ādāya pakkanto ‘sāra’nti maññaṃāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī”ti.

**317.** “Seyyathāpi vā pana, brāhmaṇa, puriso sārattiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkameyya ‘sāra’nti jānaṃāno. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘aññāsi vatāyaṃ bhavaṃ puriso sārāṃ, aññāsi phegguṃ, aññāsi tacamaṃ, aññāsi papaṭikaṃ, aññāsi sākāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sārattiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkanto ‘sāra’nti jānaṃāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ anubhavissatī”ti.

**318.** “Evameva kho, brāhmaṇa, idhekacco puggalo saddhā agāraṃ mānasaṃ anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā”ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attānukkamaṃseti, paraṃ vambheti – ‘ahamāsmi

lābhasakkārasilokavā, ime panaññe bhikkhū appaññātā appesakkhā'ti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānaṃ sacchikiriyāya na chandaṃ janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko. Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sārāvato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacam atikkamma papaṭikam, sākḥāpalāsaṃ chetvā ādāya pakkanto 'sāra'nti maññamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissati. Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

**319.** “Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā'ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, paripuṇṇasaṅkappo. So tāya sīlasampadāya attānukkaṃseti, paraṃ vambheti – ‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussīlā pāpadhammā'ti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānaṃ sacchikiriyāya na chandaṃ janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko. Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sārāvato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacam, papaṭikam chetvā ādāya pakkanto 'sāra'nti maññamāno. Yañcassa sārena sārakaraṇīyaṃ, tañcassa atthaṃ nānubhavissati. Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

**320.** “Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā'ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, paripuṇṇasaṅkappo. So tāya samādhisampadāya attānukkaṃseti, paraṃ vambheti – ‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā'ti. Samādhisampadāya ca ye aññe dhammā uttaritarā ca pañītatarā ca, tesam dhammānaṃ sacchikiriyāya na chandaṃ janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko. Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sārāvato atikkammeva sāraṃ atikkamma phegguṃ, tacam chetvā ādāya pakkanto 'sāra'nti maññamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissati. Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

**321.** “Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena...pe... antakiriyaṃ paññāyethā'ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadaṃ

ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamseti, na paraṃ vambheti. Samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So nāṇadassanaṃ ārādheti. So tena nāṇadassanena attamano hoti, paripuṇṇasaṅkappo. So tena nāṇadassanena attānukkamseti, paraṃ vambheti – ‘ahamasmi jānaṃ passaṃ viharāmi, ime panaññe bhikkhū ajānaṃ apassaṃ viharantī’ti. Nāṇadassanena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya na chandaṃ janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko. Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ, phegguṃ chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissati. Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

**322.** “Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadāya ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na paraṃ vambheti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadāya ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamseti, na paraṃ vambheti. Samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So nāṇadassanaṃ ārādheti. So tena nāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo. So tena nāṇadassanena na attānukkamseti, na paraṃ vambheti. Nāṇadassanena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.

**323.** “Katame ca, brāhmaṇa, dhammā nāṇadassanena uttaritarā ca paṇītatarā ca? Idha, brāhmaṇa, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso ākāsaṇācāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇācāyatanaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso viññāṇācāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca. Ime kho, brāhmaṇa, dhammā ñāṇadassanena uttaritarā ca paṇītatarā ca.

**324.** “Seyyathāpi so, brāhmaṇa, puriso sārattiko sāragavesī sārariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sāraṃyeva chetvā ādāya pakkanto ‘sāra’nti jānamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ anubhavissati. Tathūpamaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

“Iti kho, brāhmaṇa, nayidaṃ brahmacariyaṃ lābhasakkārasilokānisamsaṃ, na sīlasampadānisamsaṃ, na samādhisampadānisamsaṃ, na ñāṇadassanānisamsaṃ. Yā ca kho ayaṃ, brāhmaṇa, akuppā cetovimutti – etadatthamidaṃ, brāhmaṇa, brahmacariyaṃ, etaṃ sāraṃ etaṃ pariyoṣāna’nti.

Evam vutte, piṅgalakoccho brāhmaṇo bhagavantaṃ etadavoca – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama...pe... upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gata’nti.

Cūlasāropamasuttaṃ niṭṭhitaṃ dasamaṃ.

Opammavaggo niṭṭhito tatiyo.

Tassuddānaṃ –

Moḷiyaphaggunariṭṭhaṇca nāmo, andhavane kathipuṇṇaṃ nivāpo;  
Rāsikaṇerumahāgajanāmo, sārūpamo [sāravaro (syā.), sāravano (ka.)] puna piṅgalakoccho.

## 4. Mahāyamakavaggo

### 1. Cūlagosiṅgasuttaṃ

**325.** Evam me suttaṃ – ekaṃ samayaṃ bhagavā nātike [nādike (sī. syā. pī.), nātike (ka.)] viharati giñjakāvasathe. Tena kho pana samayena āyasmā ca anuruddho āyasmā ca nandīyo āyasmā ca kimilo [kimbilo (sī. pī. ka.)] gosiṅgasālavanadāye viharanti. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuttṭhito yena gosiṅgasālavanadāyo tenupasaṅkami. Addasā kho dāyapālo bhagavantaṃ dūrato va āgacchantaṃ. Disvāna bhagavantaṃ etadavoca – “mā, samaṇa, etaṃ dāyaṃ pāvīsi. Santettha tayo kulaputtā attakāmarūpā viharanti. Mā tesam aphāsumakāsī’nti.

Assosi kho āyasmā anuruddho dāyapālassa bhagavatā saddhiṃ mantayamānassa. Sutvāna dāyapālaṃ etadavoca – “mā, āvuso dāyapāla, bhagavantam vāresi. Sathā no bhagavā anuppatto”ti. Atha kho āyasmā anuruddho yenāyasmā ca nandiyo āyasmā ca kimilo tenupasaṅkami; upasaṅkamitvā āyasmantañca nandiyaṃ āyasmantañca kimilaṃ etadavoca – “abhikkamathāyasmanto, abhikkamathāyasmanto, sathā no bhagavā anuppatto”ti. Atha kho āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo bhagavantam paccuggantvā – eko bhagavato pattacīvaram paṭiggahesi, eko āsanam paññapesi, eko pādodakam upaṭṭhāpesi. Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā pāde pakkhālesi. Tepi kho āyasmanto bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnaṃ kho āyasmantaṃ anuruddham bhagavā etadavoca –

**326.** “Kacci vo, anuruddhā, khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilamathā”ti? “Khamanīyaṃ, bhagavā, yāpanīyaṃ, bhagavā; na ca mayaṃ, bhante, piṇḍakena kilamāmā”ti. “Kacci pana vo, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti? “Taggha mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti. “Yathā katham pana tumhe, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti? “Idha mayham, bhante, evaṃ hoti – ‘lābhā vata me, suladdham vata me, yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmi”ti. Tassa mayham, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca; mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca; mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca. Tassa mayham, bhante, evaṃ hoti – ‘yaṃnūnāham sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vatteyya’nti. So kho aham, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi. Nānā hi kho no, bhante, kāyā ekañca pana maññe citta’nti.

Āyasmāpi kho nandiyo...pe... āyasmāpi kho kimilo bhagavantam etadavoca – “mayhampi, bhante, evaṃ hoti – ‘lābhā vata me, suladdham vata me, yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmi”ti. Tassa mayham, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca, mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca, mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca. Tassa mayham, bhante, evaṃ hoti – ‘yaṃnūnāham sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vatteyya’nti. So kho aham, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi. Nānā hi kho no, bhante, kāyā ekañca pana maññe cittanti.

“Evaṃ kho mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti.

**327.** “Sādhu sādhu, anuruddhā! Kacci pana vo, anuruddhā, appamattā ātāpino pahitattā viharathā”ti? “Taggha mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā”ti. “Yathā katham pana tumhe, anuruddhā, appamattā ātāpino pahitattā viharathā”ti? “Idha, bhante, amhākaṃ yo paṭhamam gāmato piṇḍāya paṭikkamati so āsanāni paññapeti, pānīyaṃ paribhojanīyaṃ upaṭṭhāpeti, avakkārapātim upaṭṭhāpeti. Yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso sace ākaṅkhati bhuñjati, no ce ākaṅkhati appaharite vā chaḍḍeti, appāṇake vā udake opilāpeti. So āsanāni paṭisāmeti, pānīyaṃ paribhojanīyaṃ paṭisāmeti, avakkārapātim paṭisāmeti, bhattaggaṃ sammajjati. Yo passatī pānīyaghaṭam vā paribhojanīyaghaṭam vā vaccaghaṭam vā rittaṃ tucchaṃ so upaṭṭhāpeti. Sacassa hoti avisayham, hatthavikārena dutiyaṃ āmantetvā hatthavilaṅghakena upaṭṭhāpema, na tveva mayaṃ, bhante, tappaccayā vācam bhindāma. Pañcāhikaṃ kho pana mayaṃ, bhante, sabbarattikaṃ dhammiyā kathāya sannisīdāma. Evaṃ kho mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā”ti.

**328.** “Sādhu sādhu, anuruddhā! Atthi pana vo, anuruddhā, evaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ viharantānaṃ uttarimanussadhammā alamariyaññadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākaṅkhāma vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukham paṭhamam jhānaṃ

upasampajja viharāma. Ayaṃ kho no, bhante, amhākaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ viharantānaṃ uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākañkhāma vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharāma. Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākañkhāma pītiyā ca virāgā upekkhaka ca viharāma, satā ca sampajānā, sukhañca kāyena paṭisaṃvedema, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharāma. Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākañkhāma sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharāma. Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayamañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākañkhāma sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsaññācāyatanāṃ upasampajja viharāma. Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākañkhāma sabbaso ākāsaññācāyatanāṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇaññācāyatanāṃ upasampajja viharāma... pe... sabbaso viññāṇaññācāyatanāṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanāṃ upasampajja viharāma... pe... sabbaso ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanāṃ upasampajja viharāma. Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

**329.** “Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākañkhāma sabbaso nevasaññānāsaññāyatanāṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharāma, paññāya ca no disvā āsavā parikkhīṇā. Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro. Imamhā ca mayaṃ, bhante, phāsuvihārā aññaṃ phāsuvihāraṃ uttaritaraṃ vā paṇītaraṃ vā na samanupassāmā”ti.



“Sādhu sādhu, anuruddhā! Imamhā phāsuvihārā uttaritaro vā pañītataro vā phāsuvihāro natthī”ti.

**330.** Atha kho bhagavā āyasmantañca anuruddhaṃ āyasmantañca nandiyaṃ āyasmantañca kimilaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā pakkāmi. Atha kho āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo bhagavantaṃ anusamāyāyitvā [anusamsāvetvā (sī.), anusāvetvā (tīkā)] tato paṭinivattitvā āyasmā ca nandiyo āyasmā ca kimilo āyasmantaṃ anuruddhaṃ etadavocum – ‘kiṃ nu kho mayaṃ āyasmato anuruddhassa evamārocimha – ‘imāsañca imāsañca vihārasamāpattīnaṃ mayaṃ lābhino’ti, yaṃ no āyasmā anuruddho bhagavato sammukhā yāva āsavānaṃ khayā pakāseti’ti? “Na kho me āyasmanto evamārocesum – ‘imāsañca imāsañca vihārasamāpattīnaṃ mayaṃ lābhino’ti, api ca me āyasmantānaṃ cetasa ceto paricca vidito – ‘imāsañca imāsañca vihārasamāpattīnaṃ ime āyasmanto lābhino’ti. Devatāpi me etamatthaṃ ārocesum – ‘imāsañca imāsañca vihārasamāpattīnaṃ ime āyasmanto lābhino’ti. Tameñaṃ bhagavatā pañhābhipuṭṭhena byākata”nti.

**331.** Atha kho dīgho parajano yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atṭhāsī. Ekamantaṃ ṭhito kho dīgho parajano yakkho bhagavantaṃ etadavoca – ‘lābhā vata, bhante, vajjīnaṃ, suladdhalābhā vajjipajāya, yattha tathāgato viharati araham sammāsambuddho, ime ca tayo kulaputtā – āyasmā ca anuruddho, āyasmā ca nandiyo, āyasmā ca kimilo’ti. Dīghassa parajanassa yakkhassa saddaṃ sutvā bhummā devā saddamanussāvesum – ‘lābhā vata, bho, vajjīnaṃ, suladdhalābhā vajjipajāya, yattha tathāgato viharati araham sammāsambuddho, ime ca tayo kulaputtā – āyasmā ca anuruddho, āyasmā ca nandiyo, āyasmā ca kimilo’ti. Bhummānaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā...pe... tāvatimsā devā...pe... yāmā devā...pe... tusitā devā...pe... nimmānaratī devā...pe... paranimmitavasavattī devā...pe... brahmakāyikā devā saddamanussāvesum – ‘lābhā vata, bho, vajjīnaṃ, suladdhalābhā vajjipajāya, yattha tathāgato viharati araham sammāsambuddho, ime ca tayo kulaputtā – āyasmā ca anuruddho, āyasmā ca nandiyo, āyasmā ca kimilo’ti. Itiha te āyasmanto tena khaṇena (tena layena) [( ) sī. syā. pī. potthakesu natthi] tena muhuttana yāvabrahmalokā viditā [samviditā (ka.)] ahesum.

“Evametaṃ, dīgha, evametaṃ, dīgha! Yasmāpi, dīgha, kulā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, tañcepi kulaṃ ete tayo kulaputte pasannacittaṃ anussareyya, tassapāssa kulassa dīgharattaṃ hitāya sukhāya. Yasmāpi, dīgha, kulaparivattā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi kulaparivaṭṭo ete tayo kulaputte pasannacitto anussareyya, tassapāssa kulaparivaṭṭassa dīgharattaṃ hitāya sukhāya. Yasmāpi, dīgha, gāmā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi gāmo ete tayo kulaputte pasannacitto anussareyya, tassapāssa gāmassa dīgharattaṃ hitāya sukhāya. Yasmāpi, dīgha, nigamā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi nigamo ete tayo kulaputte pasannacitto anussareyya, tassapāssa nigamassa dīgharattaṃ hitāya sukhāya. Yasmāpi, dīgha, nagarā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, tañcepi nagaraṃ ete tayo kulaputte pasannacittaṃ anussareyya, tassapāssa nagarassa dīgharattaṃ hitāya sukhāya. Yasmāpi, dīgha, janapadā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi janapado ete tayo kulaputte pasannacitto anussareyya, tassapāssa janapadassa dīgharattaṃ hitāya sukhāya. Sabbe cepi, dīgha, khattiyā ete tayo kulaputte pasannacittā anussareyyum, sabbesānaṃpāssa khattiyānaṃ dīgharattaṃ hitāya sukhāya. Sabbe cepi, dīgha, brāhmaṇā...pe... sabbe cepi, dīgha, vessā...pe... sabbe cepi, dīgha, suddā ete tayo kulaputte pasannacittā anussareyyum, sabbesānaṃpāssa suddānaṃ dīgharattaṃ hitāya sukhāya. Sadevako cepi, dīgha, loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā ete tayo kulaputte pasannacittā anussareyya, sadevakassapāssa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya. Passa, dīgha, yāva ete tayo kulaputtā bahujanahitāya paṭipannā bahujanasukhāya lokānukampāya, atthāya hitāya sukhāya devamanussāna’nti.

Idamavoca bhagavā. Attamano dīgho parajano yakkho bhagavato bhāsitaṃ abhinandīti.

Cūḷagosiṅgasuttam niṭṭhitam paṭhamam.

## 2. Mahāgosiṅgasuttam

**332.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā gosiṅgasālavanadāye viharati sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ – āyasmatā ca sārīputtena āyasmatā ca mahāmoggallānena āyasmatā ca mahākassapena āyasmatā ca anuruddhena āyasmatā ca revatena āyasmatā ca ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ. Atha kho āyasmā mahāmoggallāno sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahākassapaṃ etadavoca – “āyāmāvuso, kassapa, yenāyasmā sārīputto tenupasaṅkamissāma dhammassavanāyā”ti. “Evaṃāvuso”ti kho āyasmā mahākassapo āyasmato mahāmoggallānassa paccassosi. Atha kho āyasmā ca mahāmoggallāno āyasmā ca mahākassapo āyasmā ca anuruddho yenāyasmā sārīputto tenupasaṅkamiṃsu dhammassavanāya. Addasā kho āyasmā ānando āyasmantañca mahāmoggallānaṃ āyasmantañca mahākassapaṃ āyasmantañca anuruddhaṃ yenāyasmā sārīputto tenupasaṅkamante dhammassavanāya. Disvāna yenāyasmā revato tenupasaṅkami; upasaṅkamitvā āyasmantaṃ revataṃ etadavoca – “upasaṅkamantā kho amū, āvuso [āyasmantāvuso (ka.)] revata, sappurisā yenāyasmā sārīputto tena dhammassavanāya. Āyāmāvuso revata, yenāyasmā sārīputto tenupasaṅkamissāma dhammassavanāyā”ti. “Evaṃāvuso”ti kho āyasmā revato āyasmato ānandassa paccassosi. Atha kho āyasmā ca revato āyasmā ca ānando yenāyasmā sārīputto tenupasaṅkamiṃsu dhammassavanāya.

**333.** Addasā kho āyasmā sārīputto āyasmantañca revataṃ āyasmantañca ānandaṃ dūratova āgacchante. Disvāna āyasmantaṃ ānandaṃ etadavoca – “etu kho āyasmā ānando! Svāgataṃ āyasmato ānandassa bhagavato upaṭṭhākassa bhagavato santikāvacarassa! Ramaṇīyaṃ, āvuso ānanda, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā [sabbapāliphullā (sī.)] sālā, dibbā, maññe, gandhā sampavanti; kathaṃrūpena, āvuso ānanda, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti? “Idhāvuso sārīputta, bhikkhu bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhakalyāṇā pariyośanakalyāṇā sātthā sabyañjanā; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti, dhātā [dhatā (sī. syā. kaṃ. pī.)], vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā. So catassannaṃ parisānaṃ dhammaṃ deseti parimaṇḍalehi padabyañjanehi anuppabandhehi [appabaddhehi (sī. pī.)] anusayasamugghātāya. Evarūpena kho, āvuso sārīputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

**334.** Evaṃ vutte, āyasmā sārīputto āyasmantaṃ revataṃ etadavoca – “byākataṃ kho, āvuso revata, āyasmatā ānandena yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ revataṃ pucchāma – ‘ramaṇīyaṃ, āvuso revata, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathaṃrūpena, āvuso revata, bhikkhunā gosiṅgasālavanaṃ sobheyyā’”ti? “Idhāvuso sārīputta, bhikkhu paṭisallānārāmo hoti paṭisallānarato, ajjhataṃ cetosamathamānuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānaṃ. Evarūpena kho, āvuso sārīputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

**335.** Evaṃ vutte, āyasmā sārīputto āyasmantaṃ anuruddhaṃ etadavoca – “byākataṃ kho, āvuso anuruddha, āyasmatā revatena yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ anuruddhaṃ pucchāma – ‘ramaṇīyaṃ, āvuso anuruddha, gosiṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathaṃrūpena, āvuso anuruddha, bhikkhunā gosiṅgasālavanaṃ sobheyyā’”ti? “Idhāvuso sārīputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahasaṃ lokānaṃ voloketi. Seyyathāpi, āvuso sārīputta, cakkhumā puriso uparipāsādaragato sahasaṃ nemimaṇḍalānaṃ volokeyya; evameva kho, āvuso sārīputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahasaṃ lokānaṃ voloketi. Evarūpena kho, āvuso sārīputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

**336.** Evaṃ vutte, āyasmā sārīputto āyasmantaṃ mahākassapaṃ etadavoca – “byākataṃ kho, āvuso kassapa, āyasmatā anuruddhena yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ mahākassapaṃ pucchāma – ‘ramaṇīyaṃ, āvuso kassapa, gosīngasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathaṃrūpena, āvuso kassapa, bhikkhunā gosīngasālavanaṃ sobheyyā’”ti? “Idhāvuso sārīputta, bhikkhu attanā ca āraññiko hoti āraññikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṃsukūliko hoti paṃsukūlikattassa ca vaṇṇavādī, attanā ca tecīvariko hoti tecīvarikattassa ca vaṇṇavādī, attanā ca appiccho hoti appicchatāya ca vaṇṇavādī, attanā ca santuṭṭho hoti santuṭṭhiyā ca vaṇṇavādī, attanā ca pavivitto hoti pavivekassa ca vaṇṇavādī, attanā ca asaṃsaṭṭho hoti asaṃsaggassa ca vaṇṇavādī, attanā ca āradhaviṛiyo hoti vīriyārambhassa ca vaṇṇavādī, attanā ca sīlasampanno hoti sīlasampadāya ca vaṇṇavādī, attanā ca samādhisampanno hoti samādhisampadāya ca vaṇṇavādī, attanā ca paññāsampanno hoti paññāsampadāya ca vaṇṇavādī, attanā ca vimuttisampanno hoti vimuttisampadāya ca vaṇṇavādī, attanā ca vimuttiñāḍadassanasampanno hoti vimuttiñāḍadassanasampadāya ca vaṇṇavādī. Evarūpena kho, āvuso sārīputta, bhikkhunā gosīngasālavanaṃ sobheyyā’”ti.

**337.** Evaṃ vutte, āyasmā sārīputto āyasmantaṃ mahāmoggallānaṃ etadavoca – “byākataṃ kho, āvuso moggallāna, āyasmatā mahākassapena yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ mahāmoggallānaṃ pucchāma – ‘ramaṇīyaṃ, āvuso moggallāna, gosīngasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathaṃrūpena, āvuso moggallāna, bhikkhunā gosīngasālavanaṃ sobheyyā’”ti? “Idhāvuso sārīputta, dve bhikkhū abhidhammakathaṃ kathenti, te aññamaññaṃ pañhaṃ pucchanti, aññamaññassa pañhaṃ puṭṭhā vissajjenti, no ca saṃsādentī [[saṃsārentī \(ka.\)](#)], dhammī ca nesamā kathā pavattinī hoti. Evarūpena kho, āvuso sārīputta, bhikkhunā gosīngasālavanaṃ sobheyyā’”ti.

**338.** Atha kho āyasmā mahāmoggallāno āyasmantaṃ sārīputtaṃ etadavoca – “byākataṃ kho, āvuso sārīputta, amhehi sabbeheva yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ sārīputtaṃ pucchāma – ‘ramaṇīyaṃ, āvuso sārīputta, gosīngasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathaṃrūpena, āvuso sārīputta, bhikkhunā gosīngasālavanaṃ sobheyyā’”ti? “Idhāvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittaṃ vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbaṅhasamayaṃ viharitum, tāya vihārasamāpattiyā pubbaṅhasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayaṃ [[majjhantikasamayaṃ \(sī. syā. kam. pī. ka.\)](#)] viharitum, tāya vihārasamāpattiyā majjhanhikasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayaṃ viharitum, tāya vihārasamāpattiyā sāyanhasamayaṃ viharati. Seyyathāpi, āvuso moggallāna, rañño vā rājamahāmattassa vā nānāratānaṃ dussānaṃ dussakaraṇḍako pūro assa. So yaññadeva dussayugaṃ ākaṅkheyya pubbaṅhasamayaṃ pārūpituṃ, taṃ tadeva dussayugaṃ pubbaṅhasamayaṃ pārūpeyya; yaññadeva dussayugaṃ ākaṅkheyya majjhanhikasamayaṃ pārūpituṃ, taṃ tadeva dussayugaṃ majjhanhikasamayaṃ pārūpeyya; yaññadeva dussayugaṃ ākaṅkheyya sāyanhasamayaṃ pārūpituṃ, taṃ tadeva dussayugaṃ sāyanhasamayaṃ pārūpeyya. Evameva kho, āvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittaṃ vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbaṅhasamayaṃ viharitum, tāya vihārasamāpattiyā pubbaṅhasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayaṃ viharitum, tāya vihārasamāpattiyā majjhanhikasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayaṃ viharitum, tāya vihārasamāpattiyā sāyanhasamayaṃ viharati. Evarūpena kho, āvuso moggallāna, bhikkhunā gosīngasālavanaṃ sobheyyā’”ti.

**339.** Atha kho āyasmā sārīputto te āyasmante etadavoca – “byākataṃ kho, āvuso, amhehi sabbeheva yathāsakaṃ paṭibhānaṃ. Āyāmāvuso, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamatthaṃ bhagavato āroccessāma. Yathā no bhagavā byākarissati tathā naṃ dhāressāma’”ti. “Evaṃāvuso’”ti kho te āyasmanto āyasmanto sārīputtassa paccassosum. Atha kho te āyasmanto yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinna kho āyasmā sārīputto bhagavantaṃ etadavoca – “addasaṃ kho ahaṃ, bhante,

āyasmantañca revataṃ āyasmantañca ānandaṃ dūratova āgacchante. Disvāna āyasmantaṃ ānandaṃ etadavocaṃ – ‘etu kho āyasmā ānando! Svāgataṃ āyasmato ānandassa bhagavato upaṭṭhākassa bhagavato santikāvacarassa! Ramaṇīyaṃ, āvuso ānanda, gosīngasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathaṃrūpena, āvuso ānanda, bhikkhunā gosīngasālavanaṃ sobheyyā’ ti? Evaṃ vutte, bhante, āyasmā ānando maṃ etadavoca – ‘idhāvuso, sārīputta, bhikkhu bahussuto hoti sutadharo...pe... anusayasamugghātāya. Evarūpena kho, āvuso sārīputta, bhikkhunā gosīngasālavanaṃ sobheyyā’ ti. “Sādhu sādhu, sārīputta! Yathā taṃ ānandova sammā byākaramāno byākareyya. Ānando hi, sārīputta, bahussuto sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti, dhātā, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā. So catassannaṃ parisānaṃ dhammaṃ deseti parimaṇḍalehi padabyañjanehi anuppabandhehi anusayasamugghātāyā’ ti.

**340.** “Evaṃ vutte, ahaṃ, bhante, āyasmantaṃ revataṃ etadavocaṃ – ‘byākataṃ kho, āvuso revata āyasmata ānandena yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ revataṃ pucchāma – ramaṇīyaṃ, āvuso revata, gosīngasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā maññe gandhā sampavanti. Kathaṃrūpena, āvuso revata, bhikkhunā gosīngasālavanaṃ sobheyyā’ ti? Evaṃ vutte, bhante, āyasmā revato maṃ etadavoca – ‘idhāvuso sārīputta bhikkhu paṭisallānārāmo hoti paṭisallānarato, ajjhattaṃ cetosamathamanuyutto, anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānaṃ. Evarūpena kho, āvuso sārīputta, bhikkhunā gosīngasālavanaṃ sobheyyā’ ti. “Sādhu sādhu, sārīputta! Yathā taṃ revatova sammā byākaramāno byākareyya. Revato hi, sārīputta, paṭisallānārāmo paṭisallānarato, ajjhattaṃ cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato brūhetā suññāgārāna’ nti.

**341.** “Evaṃ vutte, ahaṃ, bhante, āyasmantaṃ anuruddhaṃ etadavocaṃ – ‘byākataṃ kho āvuso anuruddha āyasmata revatena...pe... kathaṃrūpena, āvuso anuruddha, bhikkhunā gosīngasālavanaṃ sobheyyā’ ti. Evaṃ vutte, bhante, āyasmā anuruddho maṃ etadavoca – ‘idhāvuso sārīputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahasaṃ lokānaṃ voloketi. Seyyathāpi, āvuso sārīputta, cakkhumā puriso...pe... evarūpena kho āvuso sārīputta bhikkhunā gosīngasālavanaṃ sobheyyā’ ti. “Sādhu sādhu, sārīputta, yathā taṃ anuruddhova sammā byākaramāno byākareyya. Anuruddho hi, sārīputta, dibbena cakkhunā visuddhena atikkantamānusakena sahasaṃ lokānaṃ voloketi’ ti.

**342.** “Evaṃ vutte, ahaṃ, bhante, āyasmantaṃ mahākassapaṃ etadavocaṃ – ‘byākataṃ kho, āvuso kassapa āyasmata anuruddhena yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ mahākassapaṃ pucchāma...pe... kathaṃ rūpena kho, āvuso kassapa, bhikkhunā gosīngasālavanaṃ sobheyyā’ ti? Evaṃ vutte bhante, āyasmā mahākassapo maṃ etadavoca – ‘idhāvuso sārīputta, bhikkhu attanā ca āraññiko hoti āraññikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti...pe... attanā ca paṃsukūliko hoti...pe... attanā ca tecīvariko hoti...pe... attanā ca appiccho hoti...pe... attanā ca santuṭṭho hoti...pe... attanā ca pavivitto hoti...pe... attanā ca asaṃsaṭṭho hoti...pe... attanā ca āraddhavīriyo hoti...pe... attanā ca sīlasampanno hoti...pe... attanā ca samādhisampanno hoti...pe... attanā ca paññāsampanno hoti...pe... attanā ca vimuttisampanno hoti...pe... attanā ca vimuttiñāḍassanasampanno hoti vimuttiñāḍassanasampadāya ca vaṇṇavādī. Evarūpena kho, āvuso sārīputta, bhikkhunā gosīngasālavanaṃ sobheyyā’ ti. “Sādhu sādhu, sārīputta! Yathā taṃ kassapova sammā byākaramāno byākareyya. Kassapo hi, sārīputta, attanā ca āraññiko āraññikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṃsukūliko paṃsukūlikattassa ca vaṇṇavādī, attanā ca tecīvariko tecīvarikattassa ca vaṇṇavādī, attanā ca appiccho appicchatāya ca vaṇṇavādī, attanā ca santuṭṭho santuṭṭhiyā ca vaṇṇavādī, attanā ca pavivitto pavivekassa ca vaṇṇavādī, attanā ca asaṃsaṭṭho asaṃsaggassa ca vaṇṇavādī, attanā ca āraddhavīriyo vīriyārambhassa ca vaṇṇavādī, attanā ca sīlasampanno sīlasampadāya ca vaṇṇavādī, attanā ca samādhisampanno samādhisampadāya ca vaṇṇavādī, attanā ca paññāsampanno paññāsampadāya ca vaṇṇavādī, attanā ca vimuttisampanno

vimuttisampadāya ca vaṇṇavādī, attanā ca vimuttiñānadassanasampanno  
vimuttiñānadassanasampadāya ca vaṇṇavādī’’ti.

**343.** “Evaṃ vutte, ahaṃ bhante āyasmantaṃ mahāmoggallānaṃ etadavocaṃ – ‘byākataṃ kho, āvuso moggallāna, āyasmatā mahākassapena yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ mahāmoggallānaṃ pucchāma...pe... kathaṃrūpena, āvuso moggallāna, bhikkhunā gosīngasālavanaṃ sobheyyā’’ti? Evaṃ vutte, bhante, āyasmā mahāmoggallāno maṃ etadavoca – ‘idhāvuso sārīputta, dve bhikkhū abhidhammakathaṃ kathenti. Te aññamaññaṃ pañhaṃ pucchanti, aññamaññaṃ pañhaṃ puṭṭhā vissajjenti, no ca saṃsādentī, dhammī ca nesaṃ kathā pavattinī hotī. Evarūpena kho, āvuso sārīputta, bhikkhunā gosīngasālavanaṃ sobheyyā’’ti. “Sādhu sādhu, sārīputta, yathā taṃ moggallānova sammā byākaramāno byākareyya. Moggallāno hi, sārīputta, dhammakathiko’’ti.

**344.** Evaṃ vutte, āyasmā mahāmoggallāno bhagavantaṃ etadavoca – “atha khvāhaṃ, bhante, āyasmantaṃ sārīputtaṃ etadavocaṃ – ‘byākataṃ kho, āvuso sārīputta, amhehi sabbeheva yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ sārīputtaṃ pucchāma – ramaṇīyaṃ, āvuso sārīputta, gosīngasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, mañña, gandhā sampavanti. Kathaṃrūpena, āvuso sārīputta, bhikkhunā gosīngasālavanaṃ sobheyyā’’ti? Evaṃ vutte, bhante, āyasmā sārīputto maṃ etadavoca – ‘idhāvuso, moggallāna, bhikkhu cittaṃ vasaṃ vatteti no ca bhikkhu cittaṃ vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbaṇhasamayaṃ viharitum, tāya vihārasamāpattiyā pubbaṇhasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayaṃ viharitum, tāya vihārasamāpattiyā majjhanhikasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayaṃ viharitum, tāya vihārasamāpattiyā sāyanhasamayaṃ viharati. Seyyathāpi, āvuso moggallāna, rañño vā rājamahāmattassa vā nānārattānaṃ dussānaṃ dussakaraṇḍako pūro assa. So yaññadeva dussayugaṃ ākaṅkheyya pubbaṇhasamayaṃ pārūpītum, taṃ tadeva dussayugaṃ pubbaṇhasamayaṃ pārūpeyya; yaññadeva dussayugaṃ ākaṅkheyya majjhanhikasamayaṃ pārūpītum, taṃ tadeva dussayugaṃ majjhanhikasamayaṃ pārūpeyya; yaññadeva dussayugaṃ ākaṅkheyya sāyanhasamayaṃ pārūpītum, taṃ tadeva dussayugaṃ sāyanhasamayaṃ pārūpeyya. Evameva kho, āvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittaṃ vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbaṇhasamayaṃ viharitum, tāya vihārasamāpattiyā pubbaṇhasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayaṃ viharitum, tāya vihārasamāpattiyā majjhanhikasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayaṃ viharitum, tāya vihārasamāpattiyā sāyanhasamayaṃ viharati. Evarūpena kho, āvuso moggallāna, bhikkhunā gosīngasālavanaṃ sobheyyā’’ti. “Sādhu sādhu, moggallāna! Yathā taṃ sārīputtova sammā byākaramāno byākareyya. Sārīputto hi, moggallāna, cittaṃ vasaṃ vatteti no ca sārīputto cittaṃ vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbaṇhasamayaṃ viharitum, tāya vihārasamāpattiyā pubbaṇhasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayaṃ viharitum, tāya vihārasamāpattiyā majjhanhikasamayaṃ viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayaṃ viharitum, tāya vihārasamāpattiyā sāyanhasamayaṃ viharati’’ti.

**345.** Evaṃ vutte, āyasmā sārīputto bhagavantaṃ etadavoca – “kassa nu kho, bhante, subhāsita’’nti? “Sabbesaṃ vo, sārīputta, subhāsitaṃ pariyyāyena. Api ca mamapi suñātha yathārūpena bhikkhunā gosīngasālavanaṃ sobheyya. Idha, sārīputta, bhikkhu pacchābhantaṃ piṇḍapātaṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā – ‘na tāvāhaṃ imaṃ pallaṅkaṃ bhindissāmi yāva me nānupādāya āsavehi cittaṃ vimuccissati’’ti. Evarūpena kho, sārīputta, bhikkhunā gosīngasālavanaṃ sobheyyā’’ti.

Idamavoca bhagavā. Attamanā te āyasmanto [te bhikkhū (ka.)] bhagavato bhāsitaṃ abhinanduntī.

Mahāgosīngasuttaṃ niṭṭhitaṃ dutiyaṃ.

### 3. Mahāgopālakasuttaṃ

**346.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvattīyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”’ti. “Bhadante”’ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātim kātum [phātikattum (sī. pī.), phātikātum (syā. kaṃ.)]. Katamehi ekādasahi? Idha, bhikkhave, gopālako na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikaṃ hāretā [sāṭetā (sī. syā. kaṃ. pī.)] hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti anavasesadohī ca hoti. Ye te usabhā gopitaro gopariṇāyakā te na atirekapūjāya pūjetā hoti. Imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātim kātum. Evameva kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjitum. Katamehi ekādasahi? Idha, bhikkhave, bhikkhu na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikaṃ hāretā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti, anavasesadohī ca hoti. Ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti.

**347.** “Kathaṇca, bhikkhave, bhikkhu na rūpaññū hoti? Idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ sabbaṃ rūpaṃ ‘cattāri mahābhūtāni, catunnaṇca mahābhūtānaṃ upādāyarūpa’nti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, bhikkhu na rūpaññū hoti.

“Kathaṇca, bhikkhave, bhikkhu na lakkhaṇakusalo hoti? Idha, bhikkhave, bhikkhu ‘kammalakkhaṇo bālo, kammalakkhaṇo paṇḍito’ti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, bhikkhu na lakkhaṇakusalo hoti.

“Kathaṇca, bhikkhave, bhikkhu na āsāṭikaṃ hāretā hoti? Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ adhiṅvāseti, nappajahati na vinodeti na byantī karoti na anabhāvaṃ gameti. Uppannaṃ byāpādavittakkaṃ...pe... uppannaṃ vihiṃsāvittakkaṃ...pe... uppannuppanne pāpake akusale dhamme adhiṅvāseti, nappajahati na vinodeti na byantī karoti na anabhāvaṃ gameti. Evaṃ kho, bhikkhave, bhikkhu na āsāṭikaṃ hāretā hoti.

“Kathaṇca, bhikkhave, bhikkhu na vaṇaṃ paṭicchādetā hoti? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyivā...pe... jivhāya rasaṃ sāyivā...pe... kāyena phoṭṭhabbaṃ phusivā...pe... manasā dhammaṃ viññāya nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya na paṭipajjati, na rakkhati manindriyaṃ, manindriye na saṃvaraṃ āpajjati. Evaṃ kho, bhikkhave, bhikkhu na vaṇaṃ paṭicchādetā hoti.

“Kathaṇca, bhikkhave, bhikkhu na dhūmaṃ kattā hoti? Idha, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ na vitthārena paresaṃ desetā hoti. Evaṃ kho, bhikkhave, bhikkhu na dhūmaṃ kattā hoti.

“Kathaṇca, bhikkhave, bhikkhu na titthaṃ jānāti? Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātīkādharā, te kālena kālaṃ upasaṅkamitvā na paripucchati, na paripaṇhāti – ‘idaṃ, bhante, kathaṃ? Imassa ko attho’? Tassa te āyasmanto avivaṇaṇceva na vivaranti, anuttānīkathaṇca na uttānī karonti, anekavihitesu ca kaṅkhāṭhānīyesu dhammesu kaṅkhaṃ na paṭivinodenti. Evaṃ kho, bhikkhave, bhikkhu na titthaṃ jānāti.

“Kathañca, bhikkhave, bhikkhu na pītaṃ jānāti? Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne na labhati atthavedaṃ, na labhati dhammavedaṃ, na labhati dhammūpasamhitāṃ pāmojjaṃ. Evaṃ kho, bhikkhave, bhikkhu na pītaṃ jānāti.

“Kathañca, bhikkhave, bhikkhu na vīthiṃ jānāti? Idha, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, bhikkhu na vīthiṃ jānāti.

“Kathañca, bhikkhave, bhikkhu na gocarakusalo hoti? Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, bhikkhu na gocarakusalo hoti.

“Kathañca, bhikkhave, bhikkhu anavasesadohī hoti? Idha, bhikkhave, bhikkhuṃ saddhā gahapatikā abhihaṭṭhuṃ pavārenti cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, tatra bhikkhu mattaṃ na jānāti paṭiggahaṇāya. Evaṃ kho, bhikkhave, bhikkhu anavasesadohī hoti.

“Kathañca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti? Idha, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, tesu na mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi ceva raho ca; na mettaṃ vacīkammaṃ paccupaṭṭhāpeti āvi ceva raho ca; na mettaṃ manokammaṃ paccupaṭṭhāpeti āvi ceva raho ca. Evaṃ kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti.

“Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmim dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjituṃ.

**348.** “Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharituṃ phātiṃ kātuṃ. Katamehi ekādasahi? Idha, bhikkhave, gopālako rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikaṃ hāretā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, tittthaṃ jānāti, pītaṃ jānāti, vīthiṃ jānāti, gocarakusalo hoti, sāvasesadohī ca hoti. Ye te usabhā gopitaro gopariṇāyakā te atirekapūjāya pūjetā hoti. Imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharituṃ phātiṃ kātuṃ. Evameva kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmim dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjituṃ. Katamehi ekādasahi? Idha, bhikkhave, bhikkhu rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikaṃ hāretā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, tittthaṃ jānāti, pītaṃ jānāti, vīthiṃ jānāti, gocarakusalo hoti, sāvasesadohī ca hoti. Ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti.

**349.** “Kathañca, bhikkhave, bhikkhu rūpaññū hoti? Idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ sabbaṃ rūpaṃ ‘cattāri mahābhūtāni, catunnañca mahābhūtānaṃ upādāyarūpa’nti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu rūpaññū hoti.

“Kathañca, bhikkhave, bhikkhu lakkhaṇakusalo hoti? Idha, bhikkhave, bhikkhu kammalakkhaṇo bālo, kammalakkhaṇo paṇḍitoti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu lakkhaṇakusalo hoti.

“Kathañca, bhikkhave, bhikkhu āsāṭikaṃ hāretā hoti? Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati vinodeti byantī karoti anabhāvaṃ gameti. Uppannaṃ byāpādavitakkaṃ...pe... uppannaṃ vihiṃsāvitaṃ...pe... uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati vinodeti byantī karoti anabhāvaṃ gameti. Evaṃ kho, bhikkhave, bhikkhu āsāṭikaṃ hāretā hoti.

“Kathañca, bhikkhave, bhikkhu vaṇaṃ paṭicchādetā hoti? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittagāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇaṃ cakkhundriyaṃ

asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyivā...pe... jivhāya rasaṃ sāyivā...pe... kāyena phoṭṭhabbaṃ phusivā...pe... manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikarāṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati. Evaṃ kho, bhikkhave, bhikkhu vaṇaṃ paṭicchādetā hoti.

“Kathaṇca, bhikkhave, bhikkhu dhūmaṃ kattā hoti? Idha, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ desetā hoti. Evaṃ kho, bhikkhave, bhikkhu dhūmaṃ kattā hoti.

“Kathaṇca, bhikkhave, bhikkhu titthaṃ jānāti? Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā te kālena kālaṃ upasaṅkamitvā paripucchati, paripaṇhāti – ‘idaṃ, bhante, kathaṃ? Imassa ko attho’ ti? Tassa te āyasmanto avivaṭaṇceva vivaranti, anuttānikataṇca uttānī karonti, anekavihitesu ca kaṅkhāṭhānīyesu dhammesu kaṅkhaṃ paṭivinodenti. Evaṃ kho, bhikkhave, bhikkhu titthaṃ jānāti.

“Kathaṇca bhikkhave, bhikkhu pītaṃ jānāti? Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitāṃ pāmojjaṃ. Evaṃ kho, bhikkhave, bhikkhu pītaṃ jānāti.

“Kathaṇca, bhikkhave, bhikkhu vīthiṃ jānāti? Idha, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu vīthiṃ jānāti.

“Kathaṇca, bhikkhave, bhikkhu gocarakusalo hoti? Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu gocarakusalo hoti.

“Kathaṇca bhikkhave, bhikkhu sāvasesadohī hoti? Idha, bhikkhave, bhikkhuṃ saddhā gahapatikā abhihaṭṭhuṃ pavārenti cīvarapaṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi. Tatra bhikkhu mattaṃ jānāti paṭiggahaṇāya. Evaṃ kho, bhikkhave, bhikkhu sāvasesadohī hoti.

“Kathaṇca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te atirekapūjāya pūjetā hoti? Idha, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā tesu mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi ceva raho ca; mettaṃ vacīkammaṃ paccupaṭṭhāpeti āvi ceva raho ca; mettaṃ manokammaṃ paccupaṭṭhāpeti āvi ceva raho ca. Evaṃ kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti.

“Imehi kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjitu”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāgopālakasuttaṃ niṭṭhitaṃ tatiyaṃ.

#### 4. Cūḷagopālakasuttaṃ

350. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā vajjīsu viharati ukkacelāyaṃ gaṅgāya nadiyā tīre. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –



“Bhūtapubbaṃ, bhikkhave, māgadhako gopālako duppaññajātiko, vassānaṃ pacchime māse saradasamaye, asamavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, asamavekkhitvā pārimaṃ tīraṃ, atittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ. Atha kho, bhikkhave, gāvo majjhegaṅgāya nadiyā sote āmaṇḍaliyaṃ karitvā tattheva anayabyasanaṃ āpajjimsu. Taṃ kissa hetu? Tathā hi so, bhikkhave, māgadhako gopālako duppaññajātiko, vassānaṃ pacchime māse saradasamaye, asamavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, asamavekkhitvā pārimaṃ tīraṃ, atittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ. Evameva kho, bhikkhave, ye hi keci [ye keci (syā. kaṃ.)] samaṇā vā brāhmaṇā vā akusalā imassa lokassa akusalā parassa lokassa, akusalā māradheyassa akusalā amāradheyassa, akusalā maccudheyassa akusalā amaccudheyassa, tesam ye sotabbaṃ saddahātabbaṃ maññissanti, tesam taṃ bhavissati dīgharattaṃ ahitāya dukkhāya.

**351.** “Bhūtapubbaṃ, bhikkhave, māgadhako gopālako sappaññajātiko, vassānaṃ pacchime māse saradasamaye, samavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, samavekkhitvā pārimaṃ tīraṃ, tittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ. So paṭhamaṃ patāresi ye te usabhā gopitaro gopariṇāyakā. Te tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu. Athāpare patāresi balavagāvo dammagāvo. Tepi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu. Athāpare patāresi vacchatare vacchatariyo. Tepi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu. Athāpare patāresi vacchake kisābalake [kisābalake (sī. syā. pī.)]. Tepi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu. Bhūtapubbaṃ, bhikkhave, vacchako taruṇako tāvadeva jātako mātugoravakena vuyhamāno, sopi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsi. Taṃ kissa hetu? Tathā hi so, bhikkhave, māgadhako gopālako sappaññajātiko, vassānaṃ pacchime māse saradasamaye, samavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, samavekkhitvā pārimaṃ tīraṃ, tittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ. Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā kusalā imassa lokassa kusalā parassa lokassa, kusalā māradheyassa kusalā amāradheyassa, kusalā maccudheyassa kusalā amaccudheyassa, tesam ye sotabbaṃ saddahātabbaṃ maññissanti, tesam taṃ bhavissati dīgharattaṃ hitāya sukhāya.

**352.** “Seyyathāpi, bhikkhave, ye te usabhā gopitaro gopariṇāyakā te tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu, evameva kho, bhikkhave, ye te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamaṃyojanā sammadaññā vimuttā, te tiriyaṃ mārassa sotaṃ chetvā sotthinā pāraṃ gatā.

“Seyyathāpi te, bhikkhave, balavagāvo dammagāvo tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu, evameva kho, bhikkhave, ye te bhikkhū pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā, tepi tiriyaṃ mārassa sotaṃ chetvā sotthinā pāraṃ gamissanti.

“Seyyathāpi te, bhikkhave, vaccharā vacchatariyo tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu, evameva kho, bhikkhave, ye te bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakiṃdeva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti, tepi tiriyaṃ mārassa sotaṃ chetvā sotthinā pāraṃ gamissanti.

“Seyyathāpi te, bhikkhave, vacchakā kisābalakā tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu, evameva kho, bhikkhave, ye te bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā, tepi tiriyaṃ mārassa sotaṃ chetvā sotthinā pāraṃ gamissanti.

“Seyyathāpi so, bhikkhave, vacchako taruṇako tāvadeva jātako mātugoravakena vuyhamāno tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsi, evameva kho, bhikkhave, ye te bhikkhū dhammānusārino saddhānusārino, tepi tiriyaṃ mārassa sotaṃ chetvā sotthinā pāraṃ gamissanti.

“Ahaṃ kho pana, bhikkhave, kusalo imassa lokassa kusalo parassa lokassa, kusalo māradheyyassa kusalo amāradheyyassa, kusalo maccudheyyassa kusalo amaccudheyyassa. Tassa mayhaṃ, bhikkhave, ye sotabbaṃ saddahātabbaṃ maññissanti, tesam taṃ bhavissati dīgharattaṃ hitāya sukhāyā”ti.

Idamavoca bhagavā. Idam vatvā sugato athāparaṃ etadavoca satthā –

“Ayaṃ loko paro loko, jānatā suppakāsito;  
Yañca mārena sampattaṃ, appattaṃ yañca maccunā.

“Sabbam lokaṃ abhiññāya, sambuddhena pajānatā;  
Vivaṇṇam amatadvāraṃ, khemaṃ nibbānapattiyā.

“Chinnaṃ pāpimato sotaṃ, viddhastam vinalīkatam;  
Pāmojjabahulā hotha, khemaṃ pattattha [patthetha (syā. kaṃ. ka. aṭṭhakathāyaṃ samvaṇṇetabbapāṭho)] bhikkhavo”ti.

Cūḷagopālakasuttaṃ niṭṭhitam catuttham.

## 5. Cūḷasaccakasuttaṃ

**353.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Tena kho pana samayena saccako nigaṇṭhaputto vesāliyaṃ paṭivasati bhassappavādako paṇḍitavādo sādhusammato bahujaṇassa. So vesāliyaṃ parisati evaṃ vācam bhāsati – “nāhaṃ taṃ passāmi samaṇam vā brāhmaṇam vā, saṅghim gaṇim gaṇācariyaṃ, api arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādam samāraddho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā mucceyyuṃ. Thūnaṃ cepāhaṃ acetanaṃ vādena vādam samārabheyyaṃ, sāpi mayā vādena vādam samāraddhā saṅkampeyya sampakampeyya sampavedheyya. Ko pana vādo manussabhūtassā”ti?

Atha kho āyasmā assaji pubbaṇhasamayam nivāsetvā pattaṭṭhāyamaḍḍāya vesāliyaṃ piṇḍāya pāvīsi. Addasā kho saccako nigaṇṭhaputto vesāliyaṃ jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno āyasmantaṃ assajim dūratova āgacchantaṃ. Disvāna yenāyasmā assaji tenupasaṅkami; upasaṅkamitvā āyasmatā assajinā saddhim sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho saccako nigaṇṭhaputto āyasmantaṃ assajim etadavoca – “kathaṃ pana, bho assaji, samaṇo gotamo sāvake vineti, kathaṃbhāgā ca pana samaṇassa gotamassa sāvakesu anusāsanī bahulā pavattatī”ti? “Evaṃ kho, aggivessana, bhagavā sāvake vineti, evaṃbhāgā ca pana bhagavato sāvakesu anusāsanī bahulā pavattati – ‘rūpaṃ, bhikkhave, aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ. Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā. Sabbe saṅkhārā aniccā, sabbe dhammā anattā”ti. Evaṃ kho, aggivessana, bhagavā sāvake vineti, evaṃbhāgā ca pana bhagavato sāvakesu anusāsanī bahulā pavattatī”ti. “Dussutaṃ vata, bho assaji, assumha ye mayaṃ evaṃvādiṃ samaṇam gotamaṃ assumha. Appeva nāma mayaṃ kadāci karahaci tena bhotā gotamena saddhim samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo, appeva nāma tasmā pāpakā diṭṭhigatā viveceyyāmā”ti.

**354.** Tena kho pana samayena pañcamattāni licchavisatāni santhāgāre [sandhāgāre (ka.)] sannipatitāni honti kenacideva karaṇīyena. Atha kho saccako nigaṇṭhaputto yena te licchavī tenupasaṅkami; upasaṅkamitvā te licchavī etadavoca – “abhikkamantu bhonto licchavī, abhikkamantu bhonto licchavī, ajja me samaṇena gotamena saddhim kathāsallāpo bhavissati. Sace me samaṇo gotamo tathā patitṭhissati yathā ca me [yathāssa me (sī. pī.)] ñātaññātaṇa sāvakena assajinā nāma bhikkhunā patitṭhitam, seyyathāpi nāma balavā puriso dīghalomikaṃ eḷakaṃ lomesu gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evamevāhaṃ samaṇam gotamaṃ vādena vādam ākaḍḍhissāmi

parikaḍḍhissāmi samparikaḍḍhissāmi. Seyyathāpi nāma balavā soṇḍikākammakāro mahantaṃ soṇḍikākiḷañjaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi. Seyyathāpi nāma balavā soṇḍikādhutto vālaṃ [thālaṃ (ka.)] kaṇṇe gahetvā odhuneyya niddhuneyya nipphoṭeyya [nicchādeyya (sī. pī. ka.), nicchoṭeyya (ka.), nipphoṭeyya (syā. kaṃ.)] evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ odhunissāmi niddhunissāmi nipphoṭessāmi. Seyyathāpi nāma kuñjaro saṭṭhihāyano gambhīraṃ pokkharāṇiṃ ogāhetvā sāṇadhovikaṃ nāma kīḷitajātaṃ kīḷati, evamevāhaṃ samaṇaṃ gotamaṃ sāṇadhovikaṃ maññe kīḷitajātaṃ kīḷissāmi. Abhikkamantu bhonto licchavī, abhikkamantu bhonto licchavī, ajja me samaṇena gotamena saddhiṃ kathāsallāpo bhavissatī”ti. Tatrekacce licchavī evamāhaṃsu – “kiṃ samaṇo gotamo saccakassa nigaṇṭhaputtassa vādaṃ āropessati, atha kho saccako nigaṇṭhaputto samaṇassa gotamassa vādaṃ āropessatī”ti? Ekacce licchavī evamāhaṃsu – “kiṃ so bhavamāno saccako nigaṇṭhaputto yo bhagavato vādaṃ āropessati, atha kho bhagavā saccakassa nigaṇṭhaputtassa vādaṃ āropessatī”ti? Atha kho saccako nigaṇṭhaputto pañcamattehi licchavisatehi parivuto yena mahāvanaṃ kūḷāgārasālā tenupasaṅkamaṃ.

**355.** Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho saccako nigaṇṭhaputto yena te bhikkhū tenupasaṅkamaṃ; upasaṅkamitvā te bhikkhū etadavoca – “kahaṃ nu kho, bho, etarahi so bhavaṃ gotamo viharati? Dassanakāmā hi mayaṃ taṃ bhavantaṃ gotama”nti. “Esa, aggivessana, bhagavā mahāvanaṃ ajjhogāhetvā aññatarasmim rukkhamūle divāvihāraṃ nisinno”ti. Atha kho saccako nigaṇṭhaputto mahatiyā licchaviparisāya saddhiṃ mahāvanaṃ ajjhogāhetvā yena bhagavā tenupasaṅkamaṃ; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Tepi kho licchavī appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu, appekacce bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Appekacce yena bhagavā tenañjalim paṇāmetvā ekamantaṃ nisīdiṃsu, appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu, appekacce tuṇhībhitā ekamantaṃ nisīdiṃsu.

**356.** Ekamantaṃ nisinno kho saccako nigaṇṭhaputto bhagavantaṃ etadavoca – “puccheyyāhaṃ bhavantaṃ gotamaṃ kiñcideva desaṃ, sace me bhavaṃ gotamo okāsaṃ karoti pañhassa veyyākaraṇāyā”ti. “Puccha, aggivessana, yadākaṅkhasī”ti. “Kathaṃ pana bhavaṃ gotamo sāvake vineti, kathaṃbhāgā ca pana bhoto gotamassa sāvakesu anusāsani bahulā pavattatī”ti? “Evaṃ kho ahaṃ, aggivessana, sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsani bahulā pavattatī – ‘rūpaṃ, bhikkhave, aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ. Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā. Sabbe saṅkhārā aniccā, sabbe dhammā anattā”ti. Evaṃ kho ahaṃ, aggivessana, sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsani bahulā pavattatī”ti.

“Upamā maṃ, bho gotama, paṭibhātī”ti. “Paṭibhātu taṃ, aggivessanā”ti bhagavā avoca.

“Seyyathāpi, bho gotama, ye kecime bījagāmahūtagāmā vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti, sabbe te pathaviṃ nissāya pathaviyaṃ patiṭṭhāya. Evamete bījagāmahūtagāmā vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti. Seyyathāpi vā pana, bho gotama, ye kecime balakaraṇīyā kammantā karīyanti, sabbe te pathaviṃ nissāya pathaviyaṃ patiṭṭhāya. Evamete balakaraṇīyā kammantā karīyanti. Evameva kho, bho gotama, rūpattāyaṃ purisapuggalo rūpe patiṭṭhāya puññaṃ vā apuññaṃ vā pasavati, vedanattāyaṃ purisapuggalo vedanāyaṃ patiṭṭhāya puññaṃ vā apuññaṃ vā pasavati, saññattāyaṃ purisapuggalo saññāyaṃ patiṭṭhāya puññaṃ vā apuññaṃ vā pasavati, saṅkhāratāyaṃ purisapuggalo saṅkhāresu patiṭṭhāya puññaṃ vā apuññaṃ vā pasavati, viññāṇattāyaṃ purisapuggalo viññāṇe patiṭṭhāya puññaṃ vā apuññaṃ vā pasavati”ti.

“Nanu tvam, aggivessana, evaṃ vadesi – ‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā

me attā, viññāṇaṃ me attā’’ti? ‘‘Ahañhi, bho gotama, evaṃ vadāmi – ‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attā’’ti, ayañca mahatī janatā’’ti.

‘‘Kiñhi te, aggivessana, mahatī janatā karissati? Ingha tvaṃ, aggivessana, sakaññeva vādaṃ nibbeṭṭhehi’’ti. ‘‘Ahañhi, bho gotama, evaṃ vadāmi – ‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attā’’ti.

**357.** ‘‘Tena hi, aggivessana, taññevettha paṭipucchissāmi, yathā te khameyya tathā naṃ [tathā taṃ (ka.)] byākareyyāsi. Taṃ kiṃ maññasi, aggivessana, vatteyya rañño khattiyassa muddhāvasittassa sakasmim vijite vaso – ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhasa ajātasattussa vedehiputtassā’’ti? ‘‘Vatteyya, bho gotama, rañño khattiyassa muddhāvasittassa sakasmim vijite vaso – ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhasa ajātasattussa vedehiputtassa. Imesampi hi, bho gotama, saṅghānaṃ gaṇānaṃ – seyyathidaṃ, vajjīnaṃ mallānaṃ – vattati sakasmim vijite vaso – ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ. Kiṃ pana rañño khattiyassa muddhāvasittassa, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhasa ajātasattussa vedehiputtassa? Vatteyya, bho gotama, vattituñca maraṭi’’ti.

‘‘Taṃ kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘rūpaṃ me attā’’ti, vattati te tasmim rūpe vaso – evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣi’’ti? Evaṃ vutte, saccako nigaṇṭhaputto tuṇhī ahoṣi. Dutiyampi kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca – ‘‘taṃ kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘rūpaṃ me attā’’ti, vattati te tasmim rūpe vaso – evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣi’’ti? Dutiyampi kho saccako nigaṇṭhaputto tuṇhī ahoṣi. Atha kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca – ‘‘byākarohi dāni, aggivessana, na dāni te tuṇhībhāvassa kālo. Yo koci, aggivessana tathāgatena yāvatiyaṃ sahadhammikaṃ pañhaṃ puṭṭho na byākaroti, ethevassa sattadhā muddhā phalaṭi’’ti.

Tena kho pana samayena vajirapāṇi yakkho āyasaṃ vajiraṃ ādāya ādittaṃ sampajjalitaṃ sajotibhūtaṃ saccakassa nigaṇṭhaputtassa uparivehāsaṃ ṭhito hoti – ‘sacāyaṃ saccako nigaṇṭhaputto bhagavatā yāvatiyaṃ sahadhammikaṃ pañhaṃ puṭṭho na byākarissati ethevassa sattadhā muddhaṃ phālessāmi’’ti. Taṃ kho pana vajirapāṇiṃ yakkhaṃ bhagavā ceva passati saccako ca nigaṇṭhaputto. Atha kho saccako nigaṇṭhaputto bhīto saṃviggo lomahaṭṭhajāto bhagavantamaṃyeva tānaṃ gavesī bhagavantamaṃyeva leṇaṃ gavesī bhagavantamaṃyeva saraṇaṃ gavesī bhagavantaṃ etadavoca – ‘‘pucchatu maṃ bhavaṃ gotamo, byākarissāmi’’ti.

**358.** ‘‘Taṃ kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘rūpaṃ me attā’’ti, vattati te tasmim rūpe vaso – evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣi’’ti? ‘‘No hidaṃ, bho gotama’’.

‘‘Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Taṃ kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘vedanā me attā’’ti, vattati te tissaṃ vedanāyaṃ [tāyaṃ vedanāyaṃ (sī. syā.)] vaso – evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣi’’ti? ‘‘No hidaṃ, bho gotama’’.

‘‘Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Taṃ kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘saññā me attā’’ti, vattati te tissaṃ saññāyaṃ vaso – evaṃ me saññā hotu, evaṃ me saññā mā ahoṣi’’ti? ‘‘No hidaṃ, bho gotama’’.

‘‘Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Taṃ kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ

vadesi – ‘saṅkhārā me attā’ti, vattati te tesu saṅkhāresu vaso – evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesu’nti? ‘No hidaṃ, bho gotama’.

“Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Taṃ kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘viññāṇaṃ me attā’ti, vattati te tasmim viññāṇe vaso – evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahosi’nti? ‘No hidaṃ, bho gotama’.

“Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Taṃ kiṃ maññasi, aggivessana, rūpaṃ niccaṃ vā aniccaṃ vā’nti? ‘Aniccaṃ, bho gotama’. “Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’nti? ‘Dukkhaṃ, bho gotama’. “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’nti? ‘No hidaṃ, bho gotama’.

“Taṃ kiṃ maññasi, aggivessana, vedanā...pe... saññā...pe... saṅkhārā...pe... taṃ kiṃ maññasi, aggivessana, viññāṇaṃ niccaṃ vā aniccaṃ vā’nti? ‘Aniccaṃ, bho gotama’. “Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’nti? ‘Dukkhaṃ, bho gotama’. “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’nti? ‘No hidaṃ, bho gotama’.

“Taṃ kiṃ maññasi, aggivessana, yo nu kho dukkhaṃ allīno dukkhaṃ upagato dukkhaṃ ajjhosito, dukkhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, api nu kho so sāmaṃ vā dukkhaṃ pari jāneyya, dukkhaṃ vā parikkhepetvā vihareyyā’nti? ‘Kiñhi siyā, bho gotama? No hidaṃ, bho gotamā’nti.

“Taṃ kiṃ maññasi, aggivessana, nanu tvaṃ evaṃ sante dukkhaṃ allīno dukkhaṃ upagato dukkhaṃ ajjhosito, dukkhaṃ – ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasi’nti? ‘Kiñhi no siyā, bho gotama? Evametam bho gotamā’nti.

**359.** “Seyyathāpi, aggivessana, puriso sārathhiko sārāgavesī sārāpariyesanaṃ caramāno tiṇhaṃ kuṭhāriṃ [kudhāriṃ (syā. kaṃ. ka.)] ādāya vanaṃ paviseyya. So tattha passeyya mahantaṃ kadalikkhandaṃ ujuṃ navaṃ akukkukajātaṃ [akukkuṭajātaṃ (syā. kaṃ. ka.)]. Tameṇaṃ mūle chindeyya, mūle chetvā agge chindeyya, agge chetvā pattavaṭṭiṃ vinibbhujeyya [vinibbhujeyya (ka.)]. So tattha pattavaṭṭiṃ vinibbhujanto pheggumpi nādhigaccheyya, kuto sāraṃ? Evameva kho tvaṃ, aggivessana, mayā sakasmiṃ vāde samanuyuññiyamāno samanugāhiyamāno samanubhāsiyamāno ritto tuccho aparaddho. Bhāsītā kho pana te esā, aggivessana, vesāliyaṃ parisati vācā – ‘nāhaṃ taṃ passāmi samaṇaṃ vā brāhmaṇaṃ vā, saṅghim gaṇim gaṇācariyaṃ, api arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādaṃ samāraddho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā mucceyyuṃ. Thūṇaṃ cepāhaṃ acetanaṃ vādena vādaṃ samārabheyyaṃ sāpi mayā vādena vādaṃ samāraddhā saṅkampeyya sampakampeyya sampavedheyya. Ko pana vādo manussabhūtassā’nti? Tuyhaṃ kho pana, aggivessana, appekaccāni sedaphusitāni nalāṭa muttāni, uttarāsaṅgaṃ vinibhinditvā bhūmiyaṃ paṭiṭṭhitāni. Mayhaṃ kho pana, aggivessana, natthi etarahi kāyasmim sedo’nti. Iti bhagavā tasmim [tassam (?)] parisati suvaṇṇavaṇṇaṃ kāyaṃ vivari. Evaṃ vutte, saccako nigaṇṭhaputto tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

**360.** Atha kho dummukho licchaviputto saccakaṃ nigaṇṭhaputtaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ veditvā bhagavantaṃ etadavoca – “upamaṃ maṃ, bhagavā, paṭibhātī’nti. “Paṭibhātu taṃ, dummukhā’nti bhagavā avoca. “Seyyathāpi, bhante, gāmassa vā nigamassa vā avidūre pokkharāṇī. Tatrāssa kakkāṭako. Atha kho, bhante, sambahulā kumārakā vā kumārikā vā tamhā gāmā vā nigamā vā nikkhamitvā yena sā pokkharāṇī

tenupasaṅkameyyuṃ; upasaṅkamitvā taṃ pokkharāṇiṃ ogāhetvā taṃ kakkāṭakaṃ udakā uddharitvā thale patiṭṭhāpeyyuṃ. Yaññadeva hi so, bhante, kakkāṭako aḷaṃ abhininnāmeyya taṃ tadeva te kumārakā vā kumārikā vā kaṭṭhena vā kathalena vā sañchindeyyuṃ sambhañjeyyuṃ sampalibhañjeyyuṃ. Evañhi so, bhante, kakkāṭako sabbehi aḷehi sañchinnehi sambhaggehi sampalibhaggehi abhabbo taṃ pokkharāṇiṃ puna otarituṃ, seyyathāpi pubbe. Evameva kho, bhante, yāni saccakassa nigaṇṭhaputtassa visūkāyitāni visevitāni vipphanditāni tānipi sabbāni [vipphanditāni kānīci kānīci tāni (sī. syā. kaṃ. pī.)] bhagavatā sañchinnāni sambhaggāni sampalibhaggāni; abhabbo ca dāni, bhante, saccako nigaṇṭhaputto puna bhagavantam upasaṅkamituṃ yadidaṃ vādādhīpāyo’ ti. Evaṃ vutte, saccako nigaṇṭhaputto dummukhaṃ licchaviputtaṃ etadavoca – “āgamehi tvaṃ, dummukha, āgamehi tvaṃ, dummukha ( ) [(mukharosī tvaṃ dummukha) (syā. kaṃ.)] na mayaṃ tayā saddhiṃ mantema, idha mayaṃ bhotā gotamena saddhiṃ mantema.

**361.** “Tiṭṭhatesā, bho gotama, amhākañceva aññesañca puthusamaṇabrāhmaṇānaṃ vācā. Vilāpaṃ vilapitaṃ maññe. Kittāvata ca nu kho bhoto gotamassa sāvako sāsanaṅkaro hoti ovādatikaro tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane viharatī’ ti? “Idha, aggivessana, mama sāvako yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ ti evametam yathābhūtaṃ sammappaññāya passati; yā kāci vedanā...pe... yā kāci saññā...pe... ye keci sañkhārā...pe... yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ viññānaṃ ‘netam mama, nesohamasmi, na meso attā’ ti evametam yathābhūtaṃ sammappaññāya passati. Ettāvata kho, aggivessana, mama sāvako sāsanaṅkaro hoti ovādatikaro tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane viharatī’ ti.

“Kittāvata pana, bho gotama, bhikkhu arahaṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto’ ti? “Idha, aggivessana, bhikkhu yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ ti evametam yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti; yā kāci vedanā...pe... yā kāci saññā...pe... ye keci sañkhārā...pe... yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ viññānaṃ ‘netam mama, nesohamasmi, na meso attā’ ti evametam yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti. Ettāvata kho, aggivessana, bhikkhu arahaṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto. Evaṃ vimuttacitto kho, aggivessana, bhikkhu tīhi anuttariyehi samannāgato hoti – dassanānuttariyena, paṭipadānuttariyena, vimuttānuttariyena. Evaṃ vimuttacitto kho, aggivessana, bhikkhu tathāgataññeva sakkaroti garuṃ karoti māneti pūjeti – buddho so bhagavā bodhāya dhammaṃ deseti, danto so bhagavā damathāya dhammaṃ deseti, santo so bhagavā samathāya dhammaṃ deseti, tiṇṇo so bhagavā taraṇāya dhammaṃ deseti, parinibbuto so bhagavā parinibbānāya dhammaṃ deseti’ ti.

**362.** Evaṃ vutte, saccako nigaṇṭhaputto bhagavantam etadavoca – “mayameva, bho gotama, dhammā, mayaṃ pagabbā, ye mayaṃ bhavantaṃ gotamaṃ vādena vādaṃ āsādetabbaṃ amaññimha. Siyā hi, bho gotama, hatthiṃ pabhinnaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo. Siyā hi, bho gotama, pajjalitaṃ [jalantaṃ (sī. pī.)] aggikkhandham āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo. Siyā hi, bho gotama, āsīvisam ghoravisam āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo. Mayameva, bho gotama, dhammā, mayaṃ pagabbā, ye mayaṃ bhavantaṃ gotamaṃ vādena vādaṃ āsādetabbaṃ amaññimha. Adhivāsetu [adhivāsetu ca (pī. ka.)] me bhavaṃ gotamo svātanāya bhantaṃ saddhiṃ bhikkhusaṅghenā’ ti. Adhivāsesi bhagavā tuṇṇibhāvena.

**363.** Atha kho saccako nigaṇṭhaputto bhagavato adhivāsanaṃ veditvā te licchavī āmantesi –

“suṇantu me bhonto licchavī, samaṇo me gotamo nimantito svātanāya saddhiṃ bhikkhusaṅghena. Tena me abhigareyyātha yamassa patirūpaṃ maññeyyāthā”ti. Atha kho te licchavī tassā rattiyaṃ accayena saccakassa nigaṇṭhaputtassa pañcamattāni thālipākasaṭṭhāni bhattābhīhāraṃ abhīharīṃsu. Atha kho nigaṇṭhaputto sake ārāme paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi – “kālo, bho gotama, niṭṭhitaṃ bhatta”nti. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena saccakassa nigaṇṭhaputtassa ārāmo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho saccako nigaṇṭhaputto buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho saccako nigaṇṭhaputto bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho saccako nigaṇṭhaputto bhagavantaṃ etadavoca – “yamidaṃ, bho gotama, dāne puññaṃ ca taṃ dāyakaṇaṃ sukhāya hotū”ti. “Yaṃ kho, aggivessana, tādisaṃ dakkhiṇeyyaṃ āgamma avītarāgaṃ avītadosaṃ avītamohaṃ, taṃ dāyakaṇaṃ bhavissati. Yaṃ kho, aggivessana, mādisaṃ dakkhiṇeyyaṃ āgamma vītarāgaṃ vītadosaṃ vītamohaṃ, taṃ tuyhaṃ bhavissati”ti.

Cūlasaccakasuttaṃ niṭṭhitaṃ pañcamaṃ.

## 6. Mahāsaccakasuttaṃ

**364.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgārasālāyaṃ. Tena kho pana samayena bhagavā pubbaṅhasamayaṃ sunivattho hoti pattacīvaramādāya vesāliyaṃ piṇḍāya pavisitukāmo [pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya... pavisitukāmo hoti (sī.)]. Atha kho saccako nigaṇṭhaputto jaṅghāvīhāraṃ anucaṅkamamāno anuvicaramāno yena mahāvanaṃ kūtāgārasālā tenupasaṅkami. Addasā kho āyasmā ānando saccakaṃ nigaṇṭhaputtaṃ dūratova āgacchantaṃ. Disvāna bhagavantaṃ etadavoca – “ayaṃ, bhante, saccako nigaṇṭhaputto āgacchati bhassappavādako paṇḍitavādo sādhusammato bahujaṇassa. Eso kho, bhante, avaṇṇakāmo buddhassa, avaṇṇakāmo dhammassa, avaṇṇakāmo saṅghassa. Sādhu, bhante, bhagavā muhuttaṃ nisīdatu anukampaṃ upādāya”ti. Nisīdi bhagavā paññatte āsane. Atha kho saccako nigaṇṭhaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodī, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho saccako nigaṇṭhaputto bhagavantaṃ etadavoca –

**365.** “Santi, bho gotama, eke samaṇabrāhmaṇā kāyabhāvanānyogamanuyuttā viharanti, no cittabhāvanaṃ. Phusanti hi te, bho gotama, sārīrikaṃ dukkhaṃ vedanaṃ. Bhūtapubbaṃ, bho gotama, sārīrikāya dukkhāya vedanāya phuṭṭhassa sato ūrukkhambhōpi nāma bhavissati, hadayampi nāma phalissati, uṇhampi lohitaṃ mukhato uggamissati, ummādampi pāpuṇissati [pāpuṇissanti (syā. kaṃ.)] cittakkhepaṃ. Tassa kho etaṃ, bho gotama, kāyanvayaṃ cittaṃ hoti, kāyassa vasena vattati. Taṃ kissa hetu? Abhāvitattā cittaṃ. Santi pana, bho gotama, eke samaṇabrāhmaṇā cittabhāvanānyogamanuyuttā viharanti, no kāyabhāvanaṃ. Phusanti hi te, bho gotama, cetasaṅgaṃ dukkhaṃ vedanaṃ. Bhūtapubbaṃ, bho gotama, cetasaṅgaṃ dukkhāya vedanāya phuṭṭhassa sato ūrukkhambhōpi nāma bhavissati, hadayampi nāma phalissati, uṇhampi lohitaṃ mukhato uggamissati, ummādampi pāpuṇissati cittakkhepaṃ. Tassa kho eso, bho gotama, cittaṃvayo kāyo hoti, cittaṃvayo vasena vattati. Taṃ kissa hetu? Abhāvitattā kāyassa. Tassa mayhaṃ, bho gotama, evaṃ hoti – ‘addhā bhoto gotamassa sāvakaṃ cittabhāvanānyogamanuyuttā viharanti, no kāyabhāvana’”nti.

**366.** “Kinti pana te, aggivessana, kāyabhāvanā sutā”ti? “Seyyathidaṃ – nando vaccho, kiso saṃkicco, makkhali gosālo – etehi, bho gotama, acelakā muttācārā hatthāpalekhanā naehibhaddantikā natiṭṭhabhaddantikā [naehibhaddantikā, natiṭṭhabhaddantikā (sī. syā. kaṃ. pī. ka.)] na abhihaṭṭhaṃ na uddissakataṃ na nimantaṃ sādīyanti, te na kumbhimukhā paṭiggaṇhanti na kaḷopimukhā paṭiggaṇhanti na eḷakamantaraṃ na daṇḍamantaraṃ na musalamantaraṃ na dvinnaṃ bhuñjamānānaṃ na gabbhīniyā na pāyamānāya na purisantaragatāya na saṅkittīsu na yattha sā upatṭhito hoti na yattha makkhikā saṅḍasaṅḍacārīnī, na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivanti. Te

ekāgārikā vā honti ekāloṇikā, dvāgārikā vā honti dvāloṇikā...pe... sattāgārikā vā honti sattāloṇikā. Ekissāpi dattiyā yāpentī, dvīhipi dattīhi yāpentī...pe... sattahipi dattīhi yāpentī. Ekāhikampi āhāraṃ āhārentī, dvīhikampi āhāraṃ āhārentī...pe... sattāhikampi āhāraṃ āhārentī. Iti evarūpaṃ addhamāsikampi pariyāyabhattabhojanānuyogamanuyuttā viharantī”ti.

“Kiṃ pana te, aggivessana, tāvatakeneva yāpentī”ti? “No hidam, bho gotama. Appekadā, bho gotama, uḷārāni uḷārāni khādanīyāni khādanti, uḷārāni uḷārāni bhojanāni bhujjanti, uḷārāni uḷārāni sāyanīyāni sāyanti, uḷārāni uḷārāni pānāni pivanti. Te imaṃ kāyaṃ balaṃ gāhenti nāma, brūhenti nāma, medenti nāmā”ti.

“Yaṃ kho te, aggivessana, purimaṃ pahāya pacchā upacinanti, evaṃ imassa kāyassa ācayāpacayo hoti. Kinti pana te, aggivessana, cittabhāvanā sutā”ti? Cittabhāvanāya kho saccako nigaṇṭhaputto bhagavatā puṭṭho samāno na sampāyāsi.

**367.** Atha kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca – “yāpi kho te esā, aggivessana, purimā kāyabhāvanā bhāsītā sāpi ariyassa vinaye no dhammikā kāyabhāvanā. Kāyabhāvanampi [kāyabhāvanam hi (sī. pī. ka.)] kho tvaṃ, aggivessana, na aññāsi, kuto pana tvaṃ cittabhāvanam jānissasi? Api ca, aggivessana, yathā abhāvitakāyo ca hoti abhāvitacitto ca, bhāvitakāyo ca hoti bhāvitacitto ca. Taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī”ti. “Evaṃ, bho”ti kho saccako nigaṇṭhaputto bhagavato paccassosi. Bhagavā etadavoca –

**368.** “Kathaṇca, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca? Idha, aggivessana, assutavato puthujjanassa uppajjati sukhā vedanā. So sukhāya vedanāya phuṭṭho samāno sukhasārāgī ca hoti sukhasārāgitaṇca āpajjati. Tassa sā sukhā vedanā nirujjhati. Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā. So dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷim kandati sammohaṃ āpajjati. Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittaṃ. Yassa kassaci, aggivessana, evaṃ ubhatopakkhaṃ uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittaṃ, evaṃ kho, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca.

**369.** “Kathaṇca, aggivessana, bhāvitakāyo ca hoti bhāvitacitto ca? Idha, aggivessana, sutavato ariyasāvakaṃ uppajjati sukhā vedanā. So sukhāya vedanāya phuṭṭho samāno na sukhasārāgī ca hoti, na sukhasārāgitaṇca āpajjati. Tassa sā sukhā vedanā nirujjhati. Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā. So dukkhāya vedanāya phuṭṭho samāno na socati na kilamati na paridevati na urattāḷim kandati na sammohaṃ āpajjati. Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittaṃ. Yassa kassaci, aggivessana, evaṃ ubhatopakkhaṃ uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittaṃ. Evaṃ kho, aggivessana, bhāvitakāyo ca hoti bhāvitacitto cā”ti.

**370.** “Evaṃ pasanno ahaṃ bhoto gotamassa! Bhavañhi gotamo bhāvitakāyo ca hoti bhāvitacitto cā”ti. “Addhā kho te ayaṃ, aggivessana, āsajja upanīya vācā bhāsītā, api ca te ahaṃ byākarissāmi. Yato kho ahaṃ, aggivessana, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito, taṃ vata me uppannā vā sukhā vedanā cittaṃ pariyādāya ṭhassati, uppannā vā dukkhā vedanā cittaṃ pariyādāya ṭhassatīti netam ṭhānam [netam khoṭhānam (sī. pī.)] vijjati”ti.

“Na hi nūna [na hanūna (sī. syā. kaṃ. pī.)] bhoto gotamassa uppajjati tathārūpā sukhā vedanā yathārūpā uppannā sukhā vedanā cittaṃ pariyādāya tiṭṭheyya; na hi nūna bhoto gotamassa uppajjati tathārūpā dukkhā vedanā yathārūpā uppannā dukkhā vedanā cittaṃ pariyādāya tiṭṭheyyā”ti.



371. “Kiñhi no siyā, aggivessana? Idha me, aggivessana, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi – ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhitāṃ brahmacariyaṃ caritūṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti. So kho ahaṃ, aggivessana, aparena samayena daharova samāno, susukālakesso bhadrēna yobbanēna samannāgato paṭhamēna vayasā, akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim. So evaṃ pabbajito samāno kiṃkusalaḡavesī anuttaraṃ santivarapadaṃ pariyesamāno yēna āḡāro kālāmo tenupasaṅkamim; upasaṅkamitvā āḡāraṃ etadavocaṃ – ‘icchāmahaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritu’nti. Evaṃ vutte, aggivessana, āḡāro kālāmo maṃ etadavoca – ‘viharatāyasmā, tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ pariyaṇim. So kho ahaṃ, aggivessana, tāvatakenēva oṭṭhapahatamattēna lapitalāpanamattēna ñāṇavādañca vadāmi theravādañca, ‘jānāmi passāmī’ti ca paṭijānāmi, ahañceva aññe ca. Tassa mayhaṃ, aggivessana, etadahosi – ‘na kho āḡāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmatkena sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti, addhā āḡāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’”ti.

“Atha khvāhaṃ, aggivessana, yēna āḡāro kālāmo tenupasaṅkamim; upasaṅkamitvā āḡāraṃ kālāmaṃ etadavocaṃ – ‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti? Evaṃ vutte, aggivessana, āḡāro kālāmo ākiñcaññāyatanāṃ pavedesi. Tassa mayhaṃ, aggivessana, etadahosi – ‘na kho āḡārasseva kālāmassa atthi saddhā, mayhaṃpatthi saddhā; na kho āḡārasseva kālāmassa atthi vīriyaṃ, mayhaṃpatthi vīriyaṃ; na kho āḡārasseva kālāmassa atthi sati, mayhaṃpatthi sati; na kho āḡārasseva kālāmassa atthi samādhi, mayhaṃpatthi samādhi; na kho āḡārasseva kālāmassa atthi paññā, mayhaṃpatthi paññā; yaṃnūnāhaṃ yaṃ dhammaṃ āḡāro kālāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa sacchikiriyāya padaheyya’nti. So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsim.

“Atha khvāhaṃ, aggivessana, yēna āḡāro kālāmo tenupasaṅkamim; upasaṅkamitvā āḡāraṃ kālāmaṃ etadavocaṃ – ‘ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī’ti? ‘Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemī’ti. ‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmī’ti. ‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāhaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi; yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi. Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi. Iti yādiso ahaṃ tādiso tvaṃ, yādiso tvaṃ tādiso ahaṃ. Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā’ti. Iti kho, aggivessana, āḡāro kālāmo ācariyo me samāno (attano) [( ) natthi (sī. pī.)] antevāsim maṃ samānaṃ attanā samasamaṃ ṭhapesi, uḡārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, aggivessana, etadahosi – ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā’ti. So kho ahaṃ, aggivessana, taṃ dhammaṃ analākaritvā tasmā dhammā nibbija apakkamim.

372. “So kho ahaṃ, aggivessana, kiṃkusalaḡavesī anuttaraṃ santivarapadaṃ pariyesamāno yēna udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – ‘icchāmahaṃ, āvuso [passa ma. ni. 1.278 pāsārāsissutte] imasmiṃ dhammavinaye brahmacariyaṃ caritu’nti. Evaṃ vutte, aggivessana, udako rāmaputto maṃ etadavoca – ‘viharatāyasmā, tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā’ti. So

kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ. So kho ahaṃ, aggivessana, tāvatakena va oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, ‘jānāmi passāmi’ ti ca paṭijānāmi, ahañceva aññe ca. Tassa mayhaṃ, aggivessana, etadahosi – ‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmatkena sayāṃ abhiññā sacchikatvā upasampajja viharāmi pavedesi. Addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihasi’ ti. Atha khvāhaṃ, aggivessana, yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – ‘kittāvatā no, āvuso rāmo, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmi pavedesi’ ti? Evaṃ vutte, aggivessana, udako rāmaputto nevasaññānāsaññāyatanam pavedesi. Tassa mayhaṃ, aggivessana, etadahosi – ‘na kho rāmasseva ahosi saddhā, mayhaṃpatthi saddhā; na kho rāmasseva ahosi vīriyaṃ, mayhaṃpatthi vīriyaṃ; na kho rāmasseva ahosi sati, mayhaṃpatthi sati; na kho rāmasseva ahosi samādhi, mayhaṃpatthi samādhi; na kho rāmasseva ahosi paññā, mayhaṃpatthi paññā; yaṃnūnaṃ yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmi pavedesi tassa dhammassa sacchikiriyāya padaheyya’ nti. So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihasim.

‘‘Atha khvāhaṃ, aggivessana, yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – ‘ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesi’ ti? ‘Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesi’ ti. ‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmi’ ti. ‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi; yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi taṃ dhammaṃ rāmo abhiññāsi. Iti yādiso rāmo ahosi tādiso tuvaṃ; yādiso tuvaṃ tādiso rāmo ahosi. Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā’ ti. Iti kho, aggivessana, udako rāmaputto sabrahmacāri me samāno ācariyaṭṭhāne ca maṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, aggivessana, etadahosi – ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā’ ti. So kho ahaṃ, aggivessana, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

**373.** ‘‘So kho ahaṃ, aggivessana, kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno magadhesu anupubbena cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ. Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikañca vanasaṇḍaṃ, nadiñca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā ca gocaraḡāmaṃ. Tassa mayhaṃ, aggivessana, etadahosi – ‘ramaṇīyo vata, bho, bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaraḡāmo. Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā’ ti. So kho ahaṃ, aggivessana, tattheva nisīdim ‘alamidaṃ padhānāyā’ ti.

**374.** ‘‘Apissumaṃ, aggivessana, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā. Seyyathāpi, aggivessana, allaṃ kaṭṭhaṃ sasnehaṃ udae nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmi’ ti. Taṃ kiṃ maññasi, aggivessana, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ, udae nikkhittaṃ, uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā’ ti? ‘‘No hidaṃ, bho gotama’’. ‘‘Taṃ kissa hetu’’? ‘‘Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, tañca pana udae nikkhittaṃ. Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ ti. ‘‘Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi avūpakaṭṭhā viharanti, yo ca nesam kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho, so ca ajjhataṃ na suppahīno hoti, na suppaṭippassaddho, opakamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ

kho maṃ, aggivessana, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

**375.** “Aparāpi kho maṃ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, aggivessana, allamaṃ kaṭṭhaṃ sasnehaṃ, ārakā udakā thale nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmi’ ti. Taṃ kiṃ maññasi, aggivessana, api nu so puriso amuṃ allamaṃ kaṭṭhaṃ sasnehaṃ, ārakā udakā thale nikkhittaṃ, uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya tejo pātukareyya’ ti? “No hidamaṃ, bho gotama”. “Taṃ kissa hetu”? “Aduñhi, bho gotama, allamaṃ kaṭṭhaṃ sasnehaṃ, kiñcāpi ārakā udakā thale nikkhittaṃ. Yāvadeva ca pana so puriso kilamathassa viḡhātassa bhāgī assāti. Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi vūpakaṭṭhā viharanti, yo ca nesamaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhataṃ na suppahīno hoti, na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā”.

**376.** “Aparāpi kho maṃ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, aggivessana, sukkhamaṃ kaṭṭhaṃ koḷāpaṃ, ārakā udakā thale nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmi’ ti. Taṃ kiṃ maññasi, aggivessana, api nu so puriso amuṃ sukkhamaṃ kaṭṭhaṃ koḷāpaṃ, ārakā udakā thale nikkhittaṃ, uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyya’ ti? “Evamaṃ, bho gotama”. “Taṃ kissa hetu”? “Aduñhi, bho gotama, sukkhamaṃ kaṭṭhaṃ koḷāpaṃ, taṇca pana ārakā udakā thale nikkhitta’ nti. “Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi vūpakaṭṭhā viharanti, yo ca nesamaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho, so ca ajjhataṃ suppahīno hoti suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Imā kho maṃ, aggivessana, tisso upamā paṭibhamsu anacchariyā pubbe assutapubbā.”

**377.** “Tassa mayhaṃ, aggivessana, etadahosi – ‘yamaṇnāhaṃ dantebhi dantamādhāya [passa ma. ni. 1.221 vitakkasaṅghānasutte], jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇheyyamaṃ abhinippīleyyamaṃ abhisantāpeyya’ nti. So kho ahaṃ, aggivessana, dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi. Tassa mayhaṃ, aggivessana, dantebhi dantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Seyyathāpi, aggivessana, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya, evameva kho me, aggivessana, dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Āraddhaṃ kho pana me, aggivessana, vīriyamaṃ hoti asallīnaṃ, upaṭṭhitā sati asammaṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhittunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

**378.** “Tassa mayhaṃ, aggivessana, etadahosi – ‘yamaṇnāhaṃ appānakamaṃ yeva jhānaṃ jhāyeyya’ nti. So kho ahaṃ, aggivessana, mukhato ca nāsato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti, evameva kho me, aggivessana, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Āraddhaṃ kho pana me, aggivessana, vīriyamaṃ hoti asallīnaṃ upaṭṭhitā sati asammaṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho

teneva dukkhappadhānena padhānābhittunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

“Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti [ūhanti (sī.), ohananti (syā. kaṃ.), uhananti (ka.)]. Seyyathāpi, aggivessana, balavā puriso tiṇhena sikharena muddhani abhimattheyya [muddhānaṃ abhimantheyya (sī. pī.), muddhānaṃ abhimattheyya (syā. kaṃ.)], evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti. Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuttā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhittunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

“Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Seyyathāpi, aggivessana, balavā puriso daḥena varattakkaḥḍena [varattakabandhanena (sī.)] sīse sīsavethaṃ dadeyya, evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuttā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhittunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

“Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti. Seyyathāpi, aggivessana, dakkho goghāto vā goghātakantevāsī vā tiṇhena govikantana kucchiṃ parikanteyya, evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti. Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuttā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhittunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

“Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim̐ ḍāho hoti. Seyyathāpi, aggivessana, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ, evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim̐ ḍāho hoti. Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuttā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhittunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati. Apissu maṃ, aggivessana, devatā disvā evamāhaṃsu – ‘kālaṅkato samaṇo gotamo’ti. Ekaccā devatā evamāhaṃsu – ‘na kālaṅkato samaṇo gotamo, api ca kālaṅkarotī’ti. Ekaccā devatā evamāhaṃsu – ‘na kālaṅkato samaṇo gotamo, napi kālaṅkaroti, arahāṃ samaṇo gotamo, vihārotveva so [vihārotveveso (sī.)] arahato evarūpo hotī’ti [vihārotveveso arahato’’ti (?)].

**379.** “Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyya’nti. Atha kho maṃ, aggivessana, devatā upasaṅkamitvā etadavocuṃ – ‘mā kho tvam, mārisa, sabbaso āhārupacchedāya paṭipajji. Sace kho tvam, mārisa, sabbaso āhārupacchedāya

paṭipajjissasi, tassa te mayhaṃ dibbaṃ ojaṃ lomakūpehi ajjhohāressāma [ajjhoharissāma (syā. kaṃ. pī. ka.)], tāya tvam yāpessasī'ti. Tassa mayhaṃ, aggivessana, etadahosi – ‘ahañceva kho pana sabbaso ajajjitam [ajaddhukam (sī. pī.), jaddhukam (syā. kaṃ.)] paṭijāneyyaṃ, imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjhohāreyyūṃ [ajjhohareyyūṃ (syā. kaṃ. pī. ka.)], tāya cāhaṃ yāpeyyaṃ, taṃ mamassa musā'ti. So kho ahaṃ, aggivessana, tā devatā paccācikkhāmi, ‘hala’nti vadāmi.

**380.** “Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsa’nti. So kho ahaṃ, aggivessana, thokaṃ thokaṃ āhāraṃ āhāresim, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ. Tassa mayhaṃ, aggivessana, thokaṃ thokaṃ āhāraṃ āhārayato, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti. Seyyathāpi nāma āsītikapabbāni vā kālapabbāni vā, evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma oṭṭhapadaṃ, evamevassu me ānisadaṃ hoti tāyevappāhāratāya. Seyyathāpi nāma vaṭṭanāvalī, evamevassu me piṭṭhikaṇṭako unṇatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopāṇasiyo oluggaviluggā bhavanti, evamevassu me phāsuḷiyo oluggaviluggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitarakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābu āmakacchinno vātātapena saṃphuṭito hoti sammilāto, evamevassu me sīsacchavi saṃphuṭitā hoti sammilātā tāyevappāhāratāya.

“So kho ahaṃ, aggivessana, udaracchaviṃ parimasissāmīti piṭṭhikaṇṭakamyeva pariggaṇhāmi, piṭṭhikaṇṭakam parimasissāmīti udaracchaviṃyeva pariggaṇhāmi, yāvassu me, aggivessana, udaracchavi piṭṭhikaṇṭakam allīnā hoti tāyevappāhāratāya. So kho ahaṃ, aggivessana, vaccaṃ vā muttaṃ vā karissāmīti tattheva avakuḷo papatāmi tāyevappāhāratāya. So kho ahaṃ, aggivessana, imameva kāyaṃ assāsento paṇinā gattāni anumajjāmi. Tassa mayhaṃ, aggivessana, paṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya. Apissu maṃ, aggivessana, manussā disvā evamāhaṃsu – ‘kāḷo samaṇo gotamo’ti. Ekacce manussā evamāhaṃsu – ‘na kāḷo samaṇo gotamo, sāmo samaṇo gotamo’ti. Ekacce manussā evamāhaṃsu – ‘na kāḷo samaṇo gotamo, napi sāmo, maṅguracchavi samaṇo gotamo’ti. Yāvassu me, aggivessana, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.

**381.** “Tassa mayhaṃ, aggivessana, etadahosi – ‘ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayimṃsu, etāvaparamaṃ, nayito bhiyyo. Yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ, nayito bhiyyo. Yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ, nayito bhiyyo. Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyañānadassanavisesaṃ. Siyā nu kho añño maggo bodhāyā’ti? Tassa mayhaṃ, aggivessana, etadahosi – ‘abhijānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharitā. Siyā nu kho eso maggo bodhāyā’ti? Tassa mayhaṃ, aggivessana, satānusāri viññānaṃ ahoṣi – ‘eseva maggo bodhāyā’ti. Tassa mayhaṃ, aggivessana, etadahosi – ‘kiṃ nu kho ahaṃ tassa sukhasa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehī’ti? Tassa mayhaṃ, aggivessana, etadahosi – ‘na kho ahaṃ tassa sukhasa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehī’ti.

**382.** “Tassa mayhaṃ, aggivessana, etadahosi – ‘na kho taṃ sukaraṃ sukhaṃ adhigantaṃ evaṃ adhimattakasimānaṃ pattakāyena, yaṃnūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsa’nti. So kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ. Tena kho pana maṃ, aggivessana, samayena pañca [pañcavaggiyā (aññasuttetu)] bhikkhū paccupaṭṭhitā honti – ‘yaṃ kho samaṇo gotamo dhammaṃ adhigamissati, taṃ no ārocessatī’ti. Yato kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāresim

odanakummāsaṃ, atha me te pañca bhikkhū nibbijja pakkamiṃsu – ‘bāhulliko [bāhuliko (sī. pī.) samṅhabhedasikkhāpadaṭṭikāya sameti] samaṇo gotamo, padhānavibbhanto, āvatto bāhullāyā’ ti.

**383.** “So kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāretvā, balaṃ gahetvā, vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja vihāsim. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukhaṃ dutiyam jhānaṃ upasampajja vihāsim. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Pītiyā ca virāgā upekkhako ca vihāsim, sato ca sampajāno. Sukhañca kāyena paṭisaṃvedesiṃ yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja vihāsim. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsim. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

**384.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāyā cittaṃ abhininnāmesim. So anekavihitam pubbenivāsaṃ anussarāmi, seyyathidaṃ – ekampi jātim...pe... iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussarāmi. Ayaṃ kho me, aggivessana, rattiyā paṭhame yāme paṭhamā vijjā adhigatā; avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

**385.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāyā cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi...pe... ayaṃ kho me, aggivessana, rattiyā majjhime yāme dutiyā vijjā adhigatā; avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

**386.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāyā cittaṃ abhininnāmesim. So ‘idaṃ dukkha’nti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhasamudayo’ ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodho’ ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ ti yathābhūtaṃ abbhaññāsim. ‘Ime āsavā’ ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavasamudayo’ ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodho’ ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodhagāminī paṭipadā’ ti yathābhūtaṃ abbhaññāsim. Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha. Vimuttasmiṃ vimuttamiti ñāṇam ahoṣi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti abbhaññāsim. Ayaṃ kho me, aggivessana, rattiyā pacchime yāme tatiyā vijjā adhigatā; avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

**387.** “Abhijānāmi kho panāhaṃ, aggivessana, anekasatāya parisāya dhammaṃ desetā. Apissu maṃ ekameko evaṃ maññati – ‘mamevārabbha samaṇo gotamo dhammaṃ desetī’ ti. ‘Na kho panetaṃ, aggivessana, evaṃ daṭṭhabbaṃ; yāvadeva viññāpanatthāyā tathāgato paresaṃ dhammaṃ desetī. So kho ahaṃ, aggivessana, tassāyeva kathāya pariyosāne, tasmīyeva purimasmiṃ samādhinimitte ajjhattameva cittaṃ saṅṭhapemi sannisāдеми ekodiṃ karomi samādahāmi, yena sudaṃ niccakappaṃ viharāmī’” ti.

“Okappaniyameṭaṃ bhoto gotamassa yathā taṃ arahato sammāsambuddhassa. Abhijānāti kho pana

bhavaṃ gotamo divā supitā”ti? “Abhijānāmahaṃ, aggivessana, gimhānaṃ pacchime māse pacchābhataṃ piṇḍapātaṃ paṭikkanto catugguṇaṃ saṅghāṭiṃ paññapetvā dakkhiṇena passena sato sampajāno niddaṃ okkamitā”ti. “Etaṃ kho, bho gotama, eke samaṇabrāhmaṇā sammohavīhārasmiṃ vadantī”ti? “Na kho, aggivessana, ettāvataṃ sammūḷho vā hoti asammūḷho vā. Api ca, aggivessana, yathā sammūḷho ca hoti asammūḷho ca, taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti. “Evaṃ, bho”ti kho saccako nigaṇṭhaputto bhagavato paccassosi. Bhagavā etadavoca –

**388.** “Yassa kassaci, aggivessana, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarāṇiyā appahīnā, tamahaṃ ‘sammūḷho’ti vadāmi. Āsavānañhi, aggivessana, appahānā sammūḷho hoti. Yassa kassaci, aggivessana, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarāṇiyā pahīnā, tamahaṃ ‘asammūḷho’ti vadāmi. Āsavānañhi, aggivessana, pahānā asammūḷho hoti.

“Tathāgatassa kho, aggivessana, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarāṇiyā pahīnā ucchinnamūlā tālāvattthukatā anabhāvaṃkatā āyatim anuppādadhammā. Seyyathāpi, aggivessana, tālo matthakacchinno abhabbo puna virūḷhiyā, evameva kho, aggivessana, tathāgatassa ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarāṇiyā pahīnā ucchinnamūlā tālāvattthukatā anabhāvaṃkatā āyatim anuppādadhammā”ti.

**389.** Evaṃ vutte, saccako nigaṇṭhaputto bhagavantaṃ etadavoca – “acchariyaṃ, bho gotama, abbhutaṃ, bho gotama! Yāvañcidaṃ bhoto gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa. Abhijānāmahaṃ, bho gotama, pūraṇaṃ kassapaṃ vādena vādaṃ samārabhitā. Sopi mayā vādena vādaṃ samāradhho aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇca dosaṇca appaccayaṇca pātvākāsi. Bhoto pana [bhoto kho pana (sī.)] gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa. Abhijānāmahaṃ, bho gotama, makkhalim gosālaṃ...pe... ajitaṃ kesakambalaṃ... pakudhaṃ kaccāyanaṃ... sañjayaṃ belatṭhaputtaṃ... nigaṇṭhaṃ nāṭaputtaṃ vādena vādaṃ samārabhitā. Sopi mayā vādena vādaṃ samāradhho aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇca dosaṇca appaccayaṇca pātvākāsi. Bhoto pana gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa. Handa ca dāni mayaṃ, bho gotama, gacchāma. Bahukiccā mayaṃ, bahukaraṇiyā”ti. “Yassadāni tvaṃ, aggivessana, kālaṃ maññasī”ti.

Atha kho saccako nigaṇṭhaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ pakkāmīti.

Mahāsaccakasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Cūḷataṇhāsāṅkhayasuttaṃ

**390.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātipāsāde. Atha kho sakko devānamindo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ atṭhāsi. Ekamantaṃ ṭhito kho sakko devānamindo bhagavantaṃ etadavoca – “kittāvataṃ nu kho, bhante, bhikkhu saṃkhittena taṇhāsāṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussāna”nti?

“Idha, devānaminda, bhikkhuno suttaṃ hoti – ‘sabbe dhammā nālaṃ abhinivesāyā’ti. Evañcetthaṃ, devānaminda, bhikkhuno suttaṃ hoti – ‘sabbe dhammā nālaṃ abhinivesāyā’ti. So sabbaṃ dhammaṃ abhijānāti; sabbaṃ dhammaṃ abhiññāya sabbaṃ dhammaṃ pariānāti; sabbaṃ dhammaṃ pariññāya

yaṃ kiñci vedanaṃ vedeti – sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. So tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati. Anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānāti. Ettāvata kho, devānaminda, bhikkhu saṃkhittena taṇhāsāṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussāna’ nti.

Atha kho sakko devānamindo bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

**391.** Tena kho pana samayena āyasmā mahāmoggallāno bhagavato avidūre nisinno hoti. Atha kho āyasmato mahāmoggallānassa etadahosi – ‘kiṃ nu kho so yakkho bhagavato bhāsitaṃ abhisamecca anumodi udāhu no; yaṃnūnāhaṃ taṃ yakkhaṃ jāneyyaṃ – yadi vā so yakkho bhagavato bhāsitaṃ abhisamecca anumodi yadi vā no’ ti? Atha kho āyasmā mahāmoggallāno – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva – pubbārāme migāramātupāsāde antarahito devesu tāvatimsesu pāturahosi. Tena kho pana samayena sakko devānamindo ekapuṇḍarīke uyyāne dibbehi pañcahi tūriyasatehi [\[turiyasatehi \(sī. syā. kaṃ. pī.\)\]](#) samappito samaṅgībhūto paricāreti. Addasā kho sakko devānamindo āyasmantaṃ mahāmoggallānaṃ dūratova āgacchantaṃ. Disvāna tāni dibbāni pañca tūriyasatāni paṭippanāmetvā yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahāmoggallānaṃ etadavoca – ‘ehi kho, mārīsa moggallāna, svāgataṃ, mārīsa moggallāna! Cirassaṃ kho, mārīsa moggallāna, imaṃ pariyāyaṃ akāsi yadidaṃ idhāgamaṇāya. Nisīda, mārīsa moggallāna, idamāsaṃ paññatta’ nti. Nisīdi kho āyasmā mahāmoggallāno paññatte āsane. Sakkopi kho devānamindo aññataraṃ nīcaṃ āsaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sakkhaṃ devānamindaṃ āyasmā mahāmoggallāno etadavoca – ‘yathā kathaṃ pana kho, kosiya, bhagavā saṃkhittena taṇhāsāṅkhayavimuttiṃ abhāsī? Sādhu mayampi etissā kathāya bhāgino assāma savanāyā’ ti.

**392.** ‘Mayaṃ kho, mārīsa moggallāna, bahukiccā bahukaraṇīyā – appeva sakena karaṇīyena, api ca devānaṃyeva tāvatimsānaṃ karaṇīyena. Api ca, mārīsa moggallāna, sussutaṃyeva hoti suggahitaṃ sumanasikataṃ sūpadhāritaṃ, yaṃ no khippameva antaradhāyati. Bhūtapubbaṃ, mārīsa moggallāna, devāsurasāṅgāmo samupabyūḷho [\[samūpabyūḷho \(syā. kaṃ.\), samūpabbūḷho \(sī.\)\]](#) ahoṣi. Tasmim kho pana, mārīsa moggallāna, saṅgāme devā jiniṃsu, asurā parājiniṃsu. So kho ahaṃ, mārīsa moggallāna, taṃ saṅgāmaṃ abhivijinitvā vijitasāṅgāmo tato paṭinivattitvā vejayantaṃ nāma pāsādaṃ māpesim. Vejayantassa kho, mārīsa moggallāna, pāsādassa ekasataṃ niyyūhaṃ. Ekekasmim niyyūhe satta satta kūṭāgārasatāni. Ekamekasmim kūṭāgāre satta satta accharāyo. Ekamekissā accharāya satta satta paricārikāyo. Iccheyyāsi no tvam, mārīsa moggallāna, vejayantassa pāsādassa rāmaṇeyyakam daṭṭhu’ nti? Adhivāsesi kho āyasmā mahāmoggallāno tuṇhībhāvena.

**393.** Atha kho sakko ca devānamindo vessavaṇo ca mahārājā āyasmantaṃ mahāmoggallānaṃ purakkhatvā yena vejayanto pāsādo tenupasaṅkamiṃsu. Addasaṃsu kho sakkassa devānamindassa paricārikāyo āyasmantaṃ mahāmoggallānaṃ dūratova āgacchantaṃ; disvā ottappamānā hiriyamānā sakaṃ sakaṃ ovarakaṃ pavisiṃsu. Seyyathāpi nāma suṇisā sasuraṃ disvā ottappati hiriyati, evameva sakkassa devānamindassa paricārikāyo āyasmantaṃ mahāmoggallānaṃ disvā ottappamānā hiriyamānā sakaṃ sakaṃ ovarakaṃ pavisiṃsu. Atha kho sakko ca devānamindo vessavaṇo ca mahārājā āyasmantaṃ mahāmoggallānaṃ vejayante pāsāde anucaṅkamāpentī anuvicarāpentī – ‘idampi, mārīsa moggallāna, passa vejayantassa pāsādassa rāmaṇeyyakam; idampi, mārīsa moggallāna, passa vejayantassa pāsādassa rāmaṇeyyaka’ nti. ‘Sobhati idaṃ āyasmato kosiyassa, yathā taṃ pubbe katapuññassa. Manussāpi kiñcīdeva rāmaṇeyyakam disvā [\[diṭṭhā \(sī. pī. ka.\)\]](#) evamāhaṃsu – ‘sobhati vata bho yathā devānaṃ tāvatimsāna’ nti. Tayidaṃ āyasmato kosiyassa sobhati, yathā taṃ pubbe katapuññassā’ ti. Atha kho āyasmato mahāmoggallānassa etadahosi – ‘atibāḷhaṃ kho ayaṃ yakkho



pamatto viharati. Yamnūnāhaṃ imaṃ yakkhaṃ saṃvejeyya’’nti. Atha kho āyasmā mahāmogallāno tathārūpaṃ iddhābhisaṅkhāraṃ abhisāṅkhāsi [abhisāṅkhāresi (ka.), abhisāṅkhāreti (syā. kaṃ.)] yathā vejayantaṃ pāsādaṃ pādaṅguṭṭhakena saṅkampesi sampakampesi sampavedhesi. Atha kho sakko ca devānamindo, vessavaṇo ca mahārājā, devā ca tāvatimsā acchariyabbhutatittajātā ahesuṃ – ‘‘acchariyaṃ vata, bho, abbhutaṃ vata, bho, samaṇassa mahiddhikatā mahānubhāvātā, yatra hi nāma dibbabhavanaṃ pādaṅguṭṭhakena saṅkampessati sampakampessati sampavedhessati’’ti! Atha kho āyasmā mahāmogallāno sakkaṃ devānamindaṃ saṃviggaṃ lomahaṭṭhajātaṃ viditvā sakkaṃ devānamindaṃ etadavoca – ‘‘yathā kathaṃ pana kho, kosiya, bhagavā saṃkhittena taṇhāsāṅkhayavimuttiṃ abhāsi? Sādhu mayampi etissā kathāya bhāgino assāma savanāyā’’ti.

**394.** ‘‘Idhāhaṃ, mārisa moggallāna, yena bhagavā tenupasaṅkamaṃ; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsiṃ. Ekamantaṃ ṭhito kho ahaṃ, mārisa moggallāna, bhagavantaṃ etadavocaṃ – ‘kittāvātā nu kho, bhante, bhikkhu saṃkhittena taṇhāsāṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussāna’’nti?

‘‘Evaṃ vutte, mārisa moggallāna, bhagavā maṃ etadavoca – ‘idha, devānaminda, bhikkhuno suttaṃ hoti – sabbe dhammā nālaṃ abhinivesāyā’’ti. Evaṃ cettaṃ devānaminda bhikkhuno suttaṃ hoti ‘sabbe dhammā nālaṃ abhinivesāyā’’ti. So sabbaṃ dhammaṃ abhijānāti, sabbaṃ dhammaṃ abhiññāya sabbaṃ dhammaṃ pariānāti, sabbaṃ dhammaṃ pariññāya yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So tāsū vedanāsū aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. So tāsū vedanāsū aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyaṭi, anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’’ti pajānāti. Ettāvātā kho, devānaminda, bhikkhu saṃkhittena taṇhāsāṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānanti. Evaṃ kho me, mārisa moggallāna, bhagavā saṃkhittena taṇhāsāṅkhayavimuttiṃ abhāsi’’ti.

Atha kho āyasmā mahāmogallāno sakkassa devānamindassa bhāsitaṃ abhinanditvā anumoditvā – seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya evameva – devesu tāvatimsesu antarahito pubbārāme migāramātupāsāde pāturaḥosi. Atha kho sakkassa devānamindassa paricārikāyo acirapakkante āyasmante mahāmogallāne sakkaṃ devānamindaṃ etadavocaṃ – ‘‘eso nu te, mārisa, so bhagavā satthā’’ti? ‘‘Na kho me, mārisa, so bhagavā satthā. Sabrahmacārī me eso āyasmā mahāmogallāno’’ti. ‘‘Lābhā te, mārisa, (suladdhaṃ te, mārisa) [( ) natthi (sī. pī.)] yassa te sabrahmacārī evaṃmahiddhiko evaṃmahānubhāvo! Aho nūna te so bhagavā satthā’’ti.

**395.** Atha kho āyasmā mahāmogallāno yena bhagavā tenupasaṅkamaṃ; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā mahāmogallāno bhagavantaṃ etadavoca – ‘‘abhijānāti no, bhante, bhagavā ahu [ahunaññeva (sī. syā. kaṃ.)] ñātaññatarassa mahesakkhassa yakkhassa saṃkhittena taṇhāsāṅkhayavimuttiṃ bhāsita’’ti [abhāsittāti (ka.)]? ‘‘Abhijānāmaṃ, moggallāna, idha sakko devānamindo yenāhaṃ tenupasaṅkamaṃ; upasaṅkamtivā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, moggallāna, sakko devānamindo maṃ etadavoca – ‘kittāvātā nu kho, bhante, bhikkhu saṃkhittena taṇhāsāṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussāna’’nti.

Evaṃ vutte ahaṃ, moggallāna, sakkaṃ devānamindaṃ etadavocaṃ ‘‘idha devānaminda bhikkhuno suttaṃ hoti ‘sabbe dhammā nālaṃ abhinivesāyā’’ti. Evaṃ cettaṃ devānaminda bhikkhuno suttaṃ hoti ‘sabbe dhammā nālaṃ abhinivesāyā’’ti. So sabbaṃ dhammaṃ abhijānāti, sabbaṃ dhammaṃ abhiññāya sabbaṃ dhammaṃ pariānāti, sabbaṃ dhammaṃ pariññāya yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So tāsū vedanāsū aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. So tāsū vedanāsū aniccānupassī viharanto,

virāgānupassī viharanto, nirodhānupassī viharanto, paṇinissaggānupassī viharanto na kiñci loke upādiyati, anupādiyam na paritassati, aparitassam paccattaññeva parinibbāyati – ‘khīṇā jāti, vusitam brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyā’ ti pajānāti. Ettāvata kho, devānaminda, bhikkhu saṃkhittena taṇhāsāṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānanti. Evaṃ kho ahaṃ, moggallāna, abhijānāmi sakkassa devānamindassa saṃkhittena taṇhāsāṅkhayavimuttiṃ bhāsītā’ ti.

Idamavoca bhagavā. Attamano āyasmā mahāmoggallāno bhagavato bhāsitaṃ abhinandīti.

Cūḷataṇhāsāṅkhayasuttaṃ niṭṭhitaṃ sattamaṃ.

### 8. Mahātaṇhāsāṅkhayasuttaṃ

**396.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sātissa nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anañña’ nti. Assosum kho sambahulā bhikkhū – ‘sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’ nti. Atha kho te bhikkhū yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamimsu; upasaṅkamitvā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etadavocum – ‘saccaṃ kira te, āvuso sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’ nti? ‘Evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’ nti. Atha kho te bhikkhū sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjanti samanugāhanti samanubhāsanti – ‘mā evaṃ, āvuso sāti, avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Anekapariyāyenāvuso sāti, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo’ ti. Evampi kho sāti bhikkhu kevaṭṭaputto tehi bhikkhūhi samanuyuñjijamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmasā abhinivissa voharati – ‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anañña’ nti.

**397.** Yato kho te bhikkhū nāsakkhimsu sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha kho te bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum – ‘sātissa nāma, bhante, bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’ nti. Assumha kho mayaṃ, bhante, sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’ nti. Atha kho mayaṃ, bhante, yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamimha; upasaṅkamitvā sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etadavocumha – ‘saccaṃ kira te, āvuso sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’ nti? Evaṃ vutte, bhante, sāti bhikkhu kevaṭṭaputto amhe etadavoca – ‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’ nti. Atha kho mayaṃ, bhante, sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjimha samanugāhimha samanubhāsimha – ‘mā evaṃ, āvuso sāti, avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Anekapariyāyenāvuso sāti, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo’ ti. Evampi kho, bhante, sāti bhikkhu kevaṭṭaputto amhehi samanuyuñjijamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmasā abhinivissa voharati – ‘evaṃ byā kho ahaṃ, āvuso, bhagavatā

dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña'nti. Yato kho mayaṃ, bhante, nāsakkhimha sātīṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha mayaṃ etamatthaṃ bhagavato ārocemā''ti.

**398.** Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi – “ehi tvaṃ bhikkhu, mama vacanena sātīṃ bhikkhuṃ kevaṭṭaputtaṃ āmantehi – ‘sattā taṃ, āvuso sātī, āmantetī’’ti. “Evaṃ, bhante’’ti kho so bhikkhu bhagavato paṭissutvā yena sātī bhikkhu kevaṭṭaputto tenupasaṅkami; upasaṅkamitvā sātīṃ bhikkhuṃ kevaṭṭaputtaṃ etadavoca – ‘sattā taṃ, āvuso sātī, āmantetī’’ti. “Evaṃāvuso’’ti kho sātī bhikkhu kevaṭṭaputto tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sātīṃ bhikkhuṃ kevaṭṭaputtaṃ bhagavā etadavoca – ‘saccaṃ kira, te, sātī, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’’nti? ‘Evaṃ byā kho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’’nti. ‘Katamaṃ taṃ, sātī, viññāṇa’’nti? ‘Yvāyaṃ, bhante, vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedetī’’ti. ‘Kassa nu kho nāma tvaṃ, moghapurisa, mayā evaṃ dhammaṃ desitaṃ ājānāsi? Nanu mayā, moghapurisa, anekapariyāyena paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ, aññatra paccayā natthi viññāṇassa sambhavoti? Atha ca pana tvaṃ, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānañca khaṇasi, bahuñca apuññaṃ pasavasi. Tañhi te, moghapurisa, bhavissati dīgharattaṃ ahitāya dukkhāyā’’ti.

**399.** Atha kho bhagavā bhikkhū āmantesi – “taṃ kiṃ maññatha, bhikkhave, api nāyaṃ sātī bhikkhu kevaṭṭaputto usmīkatopi imasmiṃ dhammavinaye’’ti? ‘Kiñhi siyā bhante? No hetam, bhante’’ti. Evaṃ vutte, sātī bhikkhu kevaṭṭaputto tuñhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi. Atha kho bhagavā sātīṃ bhikkhuṃ kevaṭṭaputtaṃ tuñhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ veditvā sātīṃ bhikkhuṃ kevaṭṭaputtaṃ etadavoca – ‘paññāyissasi kho tvaṃ, moghapurisa, etena sakena pāpakena diṭṭhigatena. Idhāhaṃ bhikkhū paṭipucchissāmi’’ti. Atha kho bhagavā bhikkhū āmantesi – “tumhepi me, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yathāyaṃ sātī bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavati’’ti? ‘No hetam, bhante! Anekapariyāyena hi no, bhante, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo’’ti. ‘Sādhu sādhu, bhikkhave! Sādhu kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha. Anekapariyāyena hi vo, bhikkhave, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ mayā, aññatra paccayā natthi viññāṇassa sambhavoti. Atha ca panāyaṃ sātī bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavati pasavati. Tañhi tassa moghapurissassa bhavissati dīgharattaṃ ahitāya dukkhāya.

**400.** “Yaṃ yadeva, bhikkhave, paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva viññāṇaṃtveva saṅkhyāṃ gacchati [saṅkhaṃ gacchati (sī. pī.)]. Cakkhuñca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuvīññāṇaṃtveva saṅkhyāṃ gacchati; sotañca paṭicca sadde ca uppajjati viññāṇaṃ, sotavīññāṇaṃtveva saṅkhyāṃ gacchati; ghānañca paṭicca gandhe ca uppajjati viññāṇaṃ, ghānavīññāṇaṃtveva saṅkhyāṃ gacchati; jivhañca paṭicca rase ca uppajjati viññāṇaṃ, jivhāvīññāṇaṃtveva saṅkhyāṃ gacchati; kāyañca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyavīññāṇaṃtveva saṅkhyāṃ gacchati; manañca paṭicca dhamme ca uppajjati viññāṇaṃ, manovīññāṇaṃtveva saṅkhyāṃ gacchati.

“Seyyathāpi, bhikkhave, yaṃ yadeva paccayaṃ paṭicca aggi jalati tena teneva saṅkhyāṃ gacchati. Kaṭṭhañca paṭicca aggi jalati, kaṭṭhaggitveva saṅkhyāṃ gacchati; sakalikañca paṭicca aggi jalati, sakalikaggitveva saṅkhyāṃ gacchati; tiṇaṃca paṭicca aggi jalati, tiṇaggitveva saṅkhyāṃ gacchati; gomayañca paṭicca aggi jalati, gomayaggitveva saṅkhyāṃ gacchati; thusaṃca paṭicca aggi jalati, thusaggitveva saṅkhyāṃ gacchati; saṅkārañca paṭicca aggi jalati, saṅkāraggitveva saṅkhyāṃ gacchati. Evameva kho, bhikkhave, yaṃ yadeva paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva saṅkhyāṃ

gacchati. Cakkhuñca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuvīññāṇaṃtveva saṅkhyāṃ gacchati; sotañca paṭicca sadde ca uppajjati viññāṇaṃ, sotavīññāṇaṃtveva saṅkhyāṃ gacchati, ghānañca paṭicca gandhe ca uppajjati viññāṇaṃ, ghānavīññāṇaṃtveva saṅkhyāṃ gacchati, jivhañca paṭicca rase ca uppajjati viññāṇaṃ, jivhāvīññāṇaṃtveva saṅkhyāṃ gacchati. Kāyañca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyavīññāṇaṃtveva saṅkhyāṃ gacchati. Manañca paṭicca dhamme ca uppajjati viññāṇaṃ, manovīññāṇaṃtveva saṅkhyāṃ gacchati.

401. “Bhūtamidanti, bhikkhave, passathā”ti?

“Evaṃ, bhante”.

“Tadāhārasambhavanti, bhikkhave, passathā”ti?

“Evaṃ, bhante”.

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, passathā”ti?

“Evaṃ, bhante”.

“Bhūtamidaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Evaṃ, bhante”.

“Tadāhārasambhavaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Evaṃ, bhante”.

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Evaṃ, bhante”.

“Bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyatī”ti?

“Evaṃ, bhante”.

“Tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya passatāe yā vicikicchā sā pahīyatī”ti?

“Evaṃ, bhante”.

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya passatāe yā vicikicchā sā pahīyatī”ti?

“Evaṃ, bhante”.

“Bhūtamidanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Evaṃ, bhante”.

“Tadāhārasambhavanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Evaṃ, bhante”.

“Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Evaṃ, bhante”.

“Bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭha”nti?

“Evaṃ, bhante”.

“Tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭha”nti?

“Evaṃ, bhante”.

“Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭha”nti?

“Evaṃ, bhante”.

“Imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ allīyetha kelāyetha dhanāyetha mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?

“No hetuṃ, bhante”.

“Imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ na allīyetha na kelāyetha na dhanāyetha na mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?

“Evaṃ, bhante”.

**402.** “Cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā, sambhavesīnaṃ vā anuggahāya. Katame cattāro? Kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catutthaṃ.

“Ime ca, bhikkhave, cattāro āhārā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“Ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā.

“Taṇhā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“Taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā.

“Vedanā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“Vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā.

“Phasso cāyaṃ, bhikkhave, kiṃnidāno kiṃsamudayo kiṃjātikā kiṃpabhavo?

“Phasso saḷāyatanaṇidāno saḷāyatanaśamudayo saḷāyatanañātikā saḷāyatanaśabhavo.

“Saḷāyatanaṇaṃ cidaṃ, bhikkhave, kiṃnidānaṃ kiṃśamudayaṃ kiṃñātikāṃ kiṃśabhavaṃ?”

“Saḷāyatanaṇaṃ nāmarūpanidānaṃ nāmarūpaśamudayaṃ nāmarūpañātikāṃ nāmarūpaśabhavaṃ.

“Nāmarūpaṇaṃ cidaṃ, bhikkhave, kiṃnidānaṃ kiṃśamudayaṃ kiṃñātikāṃ kiṃśabhavaṃ?”

“Nāmarūpaṇaṃ viññāṇaṇidānaṃ viññāṇaśamudayaṃ viññāṇañātikāṃ viññāṇaśabhavaṃ.

“Viññāṇaṇaṃ cidaṃ, bhikkhave, kiṃnidānaṃ kiṃśamudayaṃ kiṃñātikāṃ kiṃśabhavaṃ?”

“Viññāṇaṇaṃ saṅkhāraṇidānaṃ saṅkhāraśamudayaṃ saṅkhārañātikāṃ saṅkhāraśabhavaṃ.

“Saṅkhārā cime, bhikkhave, kiṃnidānā kiṃśamudayā kiṃñātikā kiṃśabhavā?”

“Saṅkhārā avijjānidānā avijjāśamudayā avijjāñātikā avijjāśabhavā.

“Iti kho, bhikkhave, avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṇaṃ, viññāṇapaccayā nāmarūpaṇaṃ, nāmarūpapaccayā saḷāyatanaṇaṃ, saḷāyatanaśpaccayā phasso, phassaśpaccayā vedanā, vedanāśpaccayā taṇhā, taṇhāśpaccayā upādānaṇaṃ, upādānaśpaccayā bhavo, bhavaśpaccayā jāti, jātiśpaccayā jarāmaṇaṇaṃ sokaparidevaḍakkhadomanassaśpāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa śamudayo hoti.”

**403.** “Jātiśpaccayā jarāmaṇanti iti kho paṇetaṃ vuttaṃ; jātiśpaccayā nu kho, bhikkhave, jarāmaṇaṇaṃ, no vā, kathaṃ vā ettha [kathaṃ vā vo ettha (?)] hoti”ti? “Jātiśpaccayā, bhante, jarāmaṇaṇaṃ; evaṃ no ettha hoti [evaṃ no ettha hoti (ka.)] – jātiśpaccayā jarāmaṇa”nti. “Bhavaśpaccayā jātiṃ iti kho paṇetaṃ vuttaṃ; bhavaśpaccayā nu kho, bhikkhave, jāti, no vā, kathaṃ vā ettha hoti”ti? “Bhavaśpaccayā, bhante, jāti; evaṃ no ettha hoti – bhavaśpaccayā jāti”ti. “Upādānaśpaccayā bhavoti iti kho paṇetaṃ vuttaṃ; upādānaśpaccayā nu kho, bhikkhave, bhavo, no vā, kathaṃ vā ettha hoti”ti? “Upādānaśpaccayā, bhante, bhavo; evaṃ no ettha hoti – upādānaśpaccayā bhavo”ti. “Taṇhāśpaccayā upādānanti iti kho paṇetaṃ vuttaṃ, taṇhāśpaccayā nu kho, bhikkhave, upādānaṇaṃ, no vā, kathaṃ vā ettha hoti”ti? “Taṇhāśpaccayā, bhante, upādānaṇaṃ; evaṃ no ettha hoti – taṇhāśpaccayā upādāna”nti. “Vedanāśpaccayā taṇhāti iti kho paṇetaṃ vuttaṃ; vedanāśpaccayā nu kho, bhikkhave, taṇhā, no vā, kathaṃ vā ettha hoti”ti? “Vedanāśpaccayā, bhante, taṇhā; evaṃ no ettha hoti – vedanāśpaccayā taṇhā”ti. “Phassaśpaccayā vedanāti iti kho paṇetaṃ vuttaṃ; phassaśpaccayā nu kho, bhikkhave, vedanā, no vā, kathaṃ vā ettha hoti”ti? “Phassaśpaccayā, bhante, vedanā; evaṃ no ettha hoti – phassaśpaccayā vedanā”ti. “Saḷāyatanaśpaccayā phassoti iti kho paṇetaṃ vuttaṃ; saḷāyatanaśpaccayā nu kho, bhikkhave, phasso, no vā, kathaṃ vā ettha hoti”ti? “Saḷāyatanaśpaccayā, bhante, phasso; evaṃ no ettha hoti – saḷāyatanaśpaccayā phasso”ti. “Nāmarūpaśpaccayā saḷāyatanaṇanti iti kho paṇetaṃ vuttaṃ; nāmarūpaśpaccayā nu kho, bhikkhave, saḷāyatanaṇaṃ, no vā, kathaṃ vā ettha hoti”ti? “Nāmarūpaśpaccayā, bhante, saḷāyatanaṇaṃ; evaṃ no ettha hoti – nāmarūpaśpaccayā saḷāyatanaṇa”nti. “Viññāṇaśpaccayā nāmarūpaṇanti iti kho paṇetaṃ vuttaṃ; viññāṇaśpaccayā nu kho, bhikkhave, nāmarūpaṇaṃ, no vā, kathaṃ vā ettha hoti”ti? “Viññāṇaśpaccayā, bhante, nāmarūpaṇaṃ; evaṃ no ettha hoti – viññāṇaśpaccayā nāmarūpaṇa”nti. “Saṅkhāraśpaccayā viññāṇanti iti kho paṇetaṃ vuttaṃ; saṅkhāraśpaccayā nu kho, bhikkhave, viññāṇaṇaṃ, no vā, kathaṃ vā ettha hoti”ti? “Saṅkhāraśpaccayā, bhante, viññāṇaṇaṃ; evaṃ no ettha hoti – saṅkhāraśpaccayā viññāṇaṇa”nti. “Avijjāśpaccayā saṅkhārāti iti kho paṇetaṃ vuttaṃ; avijjāśpaccayā nu kho, bhikkhave, saṅkhārā, no vā, kathaṃ vā ettha hoti”ti? “Avijjāśpaccayā, bhante, saṅkhārā; evaṃ no ettha hoti – avijjāśpaccayā saṅkhārā”ti.

**404.** “Sādhu, bhikkhave. Iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi –

imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati, yadidaṃ – avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanaṃpaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

“Avijjāyatveva asesavirāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

**405.** “Jātinirodhā jarāmaṇanirodhoti iti kho panetaṃ vuttaṃ; jātinirodhā nu kho, bhikkhave, jarāmaṇanirodho, no vā, kathaṃ vā ettha hotī”ti? “Jātinirodhā, bhante, jarāmaṇanirodho; evaṃ no ettha hoti – jātinirodhā jarāmaṇanirodho”ti. “Bhavanirodhā jātinirodhoti iti kho panetaṃ vuttaṃ; bhavanirodhā nu kho, bhikkhave, jātinirodho, no vā, kathaṃ vā ettha hotī”ti? “Bhavanirodhā, bhante, jātinirodho; evaṃ no ettha hoti – bhavanirodhā jātinirodho”ti. “Upādānanirodhā bhavanirodhoti iti kho panetaṃ vuttaṃ; upādānanirodhā nu kho, bhikkhave, bhavanirodho, no vā, kathaṃ vā ettha hotī”ti? “Upādānanirodhā, bhante, bhavanirodho; evaṃ no ettha hoti – upādānanirodhā bhavanirodho”ti. “Taṇhānirodhā upādānanirodhoti iti kho panetaṃ vuttaṃ; taṇhānirodhā nu kho, bhikkhave, upādānanirodho, no vā, kathaṃ vā ettha hotī”ti? “Taṇhānirodhā, bhante, upādānanirodho; evaṃ no ettha hoti – taṇhānirodhā upādānanirodho”ti. “Vedanānirodhā taṇhānirodhoti iti kho panetaṃ vuttaṃ; vedanānirodhā nu kho, bhikkhave, taṇhānirodho, no vā, kathaṃ vā ettha hotī”ti? “Vedanānirodhā, bhante, taṇhānirodho; evaṃ no ettha hoti – vedanānirodhā taṇhānirodho”ti. “Phassanirodhā vedanānirodhoti iti kho panetaṃ vuttaṃ; phassanirodhā nu kho, bhikkhave, vedanānirodho, no vā, kathaṃ vā ettha hotī”ti? “Phassanirodhā, bhante, vedanānirodho; evaṃ no ettha hoti – phassanirodhā vedanānirodho”ti. “Saḷāyatananirodhā phassanirodhoti iti kho panetaṃ vuttaṃ; saḷāyatananirodhā nu kho, bhikkhave, phassanirodho, no vā, kathaṃ vā ettha hotīti? Saḷāyatananirodhā, bhante, phassanirodho; evaṃ no ettha hoti – saḷāyatananirodhā phassanirodho”ti. “Nāmarūpanirodhā saḷāyatananirodhoti iti kho panetaṃ vuttaṃ; nāmarūpanirodhā nu kho, bhikkhave, saḷāyatananirodho, no vā, kathaṃ vā ettha hotī”ti? “Nāmarūpanirodhā, bhante, saḷāyatananirodho; evaṃ no ettha hoti – nāmarūpanirodhā saḷāyatananirodho”ti. “Viññāṇanirodhā nāmarūpanirodhoti iti kho panetaṃ vuttaṃ; viññāṇanirodhā nu kho, bhikkhave, nāmarūpanirodho, no vā, kathaṃ vā ettha hotī”ti? “Viññāṇanirodhā, bhante, nāmarūpanirodho; evaṃ no ettha hoti – viññāṇanirodhā nāmarūpanirodho”ti. “Saṅkhāranirodhā viññāṇanirodhoti iti kho panetaṃ vuttaṃ; saṅkhāranirodhā nu kho, bhikkhave, viññāṇanirodho, no vā, kathaṃ vā ettha hotī”ti? “Saṅkhāranirodhā, bhante, viññāṇanirodho; evaṃ no ettha hoti – saṅkhāranirodhā viññāṇanirodho”ti. “Avijjānirodhā saṅkhāranirodhoti iti kho panetaṃ vuttaṃ; avijjānirodhā nu kho, bhikkhave, saṅkhāranirodho, no vā, kathaṃ vā ettha hotī”ti? “Avijjānirodhā, bhante, saṅkhāranirodho; evaṃ no ettha hoti – avijjānirodhā saṅkhāranirodho”ti.

**406.** “Sādhu, bhikkhave. Iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi – imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ – avijjānirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

**407.** “Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā pubbantā vā paṭidhāveyyātha –

‘ahesumha nu kho mayaṃ atītamaddhānaṃ, nanu kho ahesumha atītamaddhānaṃ, kiṃ nu kho ahesumha atītamaddhānaṃ, kathaṃ nu kho ahesumha atītamaddhānaṃ, kiṃ hutvā kiṃ ahesumha nu kho mayaṃ atītamaddhāna’nti?

‘No hetam, bhante’.

‘Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aparantaṃ vā paṭidhāveyyātha – bhavissāma nu kho mayaṃ anāgatamaddhānaṃ, nanu kho bhavissāma anāgatamaddhānaṃ, kiṃ nu kho bhavissāma anāgatamaddhānaṃ, kathaṃ nu kho bhavissāma anāgatamaddhānaṃ, kiṃ hutvā kiṃ bhavissāma nu kho mayaṃ anāgatamaddhāna’nti?

‘No hetam, bhante’.

‘Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā etarahi vā paccuppannamaddhānaṃ ajjhataṃ kathaṃkathī assatha – ahaṃ nu khosmi, no nu khosmi, kiṃ nu khosmi, kathaṃ nu khosmi, ayaṃ nu kho satto kuto āgato, so kuhiṃgāmī bhavissatī’ti?

‘No hetam, bhante’.

‘Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha – satthā no garu, satthugāravena ca mayaṃ evaṃ vademā’ti?

‘No hetam, bhante’.

‘Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha – samaṇo evamāha, samaṇā ca nāma mayaṃ evaṃ vademā’ti?

‘No hetam, bhante’.

‘Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aññaṃ satthāraṃ uddiseyyāthā’ti?

‘No hetam, bhante’.

‘Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā yāni tāni puthusamaṇabrāhmaṇānaṃ vata kotūhalamaṅgalāni tāni sārato paccāgaccheyyāthā’ti?

‘No hetam, bhante’.

‘Nanu, bhikkhave, yadeva tumhākaṃ sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ, tadeva tumhe vadethā’ti.

‘Evaṃ, bhante’.

‘Sādhu, bhikkhave, upanīta kho me tumhe, bhikkhave, iminā sandiṭṭhikena dhammena akālikena ehipassikena opaneyyikena paccattaṃ veditabbena viññūhi. Sandiṭṭhiko ayaṃ, bhikkhave, dhammo akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi – iti yantaṃ vuttaṃ, idametaṃ paṭicca vutta’nti.

**408.** ‘Tiṇṇaṃ kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti. Idha mātāpitāro ca sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva



gabbhassāvakkanti hoti. Idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti. Yato ca kho, bhikkhave, mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti – evaṃ tiṇṇaṃ sannipātā gabbhassāvakkanti hoti. Tameṇaṃ, bhikkhave, mātā nava vā dasa vā māse gabbhaṃ kucchinā pariharatī mahatā saṃsayena garubhāraṃ [garumbhāraṃ (sī. pī.)]. Tameṇaṃ, bhikkhave, mātā navannaṃ vā dasannaṃ vā māsānaṃ accayena vijāyati mahatā saṃsayena garubhāraṃ. Tameṇaṃ jātaṃ samānaṃ sakena lohiteṇa poseti. Lohitañhettaṃ, bhikkhave, ariyassa vinaye yadidaṃ mātuthaññaṃ. Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya yāni tāni kumārakānaṃ kīlāpanakāni tehi kīlati, seyyathidaṃ – vaṅkakaṃ ghaṭikaṃ mokkhacikaṃ ciṅgulakaṃ pattāḷhakaṃ rathakaṃ dhanukaṃ. Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreti – cakkhaviññeyyehi rūpehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi... ghānaviññeyyehi gandhehi... jivhāviññeyyehi rasehi... kāyaviññeyyehi phoṭṭhabbehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

**409.** “So cakkhunā rūpaṃ disvā piyarūpe rūpe sārājati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyasati ca viharati parittacetaso. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti – yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupādānaṃ, tassupādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā dhammaṃ viññāya piyarūpe dhamme sārājati, appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyasati ca viharati parittacetaso. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti – yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupādānaṃ, tassupādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

**410.** “Idha, bhikkhave, tathāgato loka uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajamaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyośanakalyāṇaṃ sāttham sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajeyya’”nti. So apareṇa samayena appaṃ vā bhogakkhandhaṃ pahāya, mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā ñātiparivaṭṭaṃ pahāya, mahantaṃ vā ñātiparivaṭṭaṃ pahāya, kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajati.

**411.** “So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pañātipātaṃ pahāya pañātipātā paṭivirato hoti, nihitandaṇḍo nihitasattho lajjī dayāpanno sabbapaṇabhūtahitānukampī viharati.

“Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, dinnādāyī dinnapāṭikānkhi athenena sucibhūtena attanā viharati.

“Abrahmacariyaṃ pahāya brahmacārī hoti, ārācārī virato methunā gāmadhammā.

“Musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisamvādako lokassa.

“Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti – ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī, samaggakaraṇiṃ vācaṃ bhāsītā hoti.

“Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti – yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

“Samhappalāpaṃ pahāya samhappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kālena, sāpadesaṃ pariyantavatiṃ atthasamhitāṃ.

“So bījagāmahūtagāmasamārambhā paṭivirato hoti, ekabhattiko hoti rattūparato, virato vikālabhojanā. Naccagītavādītavisūkadassanā paṭivirato hoti, mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti, uccāsayanamahāsayanā paṭivirato hoti, jātārūparajatapaṭiggahaṇā paṭivirato hoti, āmakadhaññapaṭiggahaṇā paṭivirato hoti, āmakamaṃsapaṭiggahaṇā paṭivirato hoti, itthikumārikapaṭiggahaṇā paṭivirato hoti, dāsīdāsapāṭiggahaṇā paṭivirato hoti, ajeḷakapaṭiggahaṇā paṭivirato hoti, kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti, hatthigavāssavaḷavapaṭiggahaṇā paṭivirato hoti, khettavattupaṭiggahaṇā paṭivirato hoti, dūteyyapahiṇagamanānuyogā paṭivirato hoti, kayavikkayā paṭivirato hoti, tulākūtakamaṃsakūṭamānakūṭā paṭivirato hoti, ukkoṭanavañcana-nikati-sāciyogā paṭivirato hoti, chedana-vadhabandhanaviparāmosa-ālopa-sahasākārā paṭivirato hoti [[passa ma. ni. 1.293 cūḷahatthipadopame](#)].

“So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti, evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

“So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ manindriye saṃvaram āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhataṃ abyāsekasukhaṃ paṭisaṃvedeti.

“So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti.

**412.** “So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato) [[passa ma. ni. 1.296 cūḷahatthipadopame](#)], iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato, vivittaṃ senāsaṃ bhajati – araññaṃ rukkhamaḷaṃ pabbataṃ kandamaṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhataṃ piṇḍapātaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ pañidhāya, parimukhaṃ

satim upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīnamiddho viharati ālokasaññī, sato sampajāno, thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti; vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

**413.** “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe, vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ... pe... tatiyaṃ jhānaṃ...pe... catutthaṃ jhānaṃ upasampajja viharati.

**414.** “So cakkhunā rūpaṃ disvā piyarūpe rūpe na sārājjaṭi, appiyarūpe rūpe na byāpajjaṭi, upaṭṭhitakāyasati ca viharati appamañacetaso. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti – yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhanti. Tassa nandīnirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā dhammaṃ viññāya piyarūpe dhamme na sārājjaṭi, appiyarūpe dhamme na byāpajjaṭi, upaṭṭhitakāyasati ca viharati appamañacetaso, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti – yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhanti. Tassa nandīnirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Imaṃ kho me tumhe, bhikkhave, saṃkhittena taṇhāsāṅkhayavimuttiṃ dhāretha, sātīm pana bhikkhuṃ kevaṭṭaputtaṃ mahātaṇhājālatanāṅhāsaṅghāṭappaṭimukka’’nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Mahātaṇhāsāṅkhayasuttaṃ niṭṭhitaṃ aṭṭhamam.

## 9. Mahāassapuraṣuttam

**415.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā aṅgesu viharati assapuraṃ nāma aṅgānaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo’’ti. “Bhadante’’ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Samaṇā samaṇāti vo, bhikkhave, jano sañjānāti. Tumhe ca pana ‘ke tumhe’’ti puṭṭhā samānā ‘samaṇāmhā’’ti paṭijānātha; tesam vo, bhikkhave, evaṃsamaññānaṃ sataṃ evaṃpaṭiññānaṃ sataṃ ‘ye dhammā samaṇakaraṇā ca brāhmaṇakaraṇā ca te dhamme samādāya vattissāma, evaṃ no ayaṃ amhākaṃ samaññā ca saccā bhavissati paṭiññā ca bhūtā. Yesañca mayaṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjarikkhāraṃ paribhuñjāma, tesam te kārā amhesu mahapphalā bhavissanti mahānisamsā, amhākañcevāyaṃ pabbajjā avañjhā bhavissati saphalā saudrayā’’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**416.** “Katame ca, bhikkhave, dhammā samaṇakaraṇā ca brāhmaṇakaraṇā ca? ‘Hirottappena

samannāgatā bhavissāmā'ti evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – 'hirottappenamha samannāgatā, alamettāvātā katamettāvātā, anuppatto no sāmaññattho, natthi no kiñci uttarim karaṇīya'nti tāvatakeneva tuṭṭhim āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – 'mā vo sāmaññatthikānaṃ satam sāmaññattho parihāyi, sati uttarim karaṇīye'.

**417.** “Kiñca, bhikkhave, uttarim karaṇīyaṃ? ‘Parisuddho no kāyasamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca. Tāya ca pana parisuddhakāyasamācāratāya nevattānukkaṃsessāma na paraṃ vambhessāmā'ti [nevattānukkaṃsissāma na paraṃ vambhissāmāti (sabbattha)] evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – 'hirottappenamha samannāgatā, parisuddho no kāyasamācāro; alamettāvātā katamettāvātā, anuppatto no sāmaññattho, natthi no kiñci uttarim karaṇīya'nti tāvatakeneva tuṭṭhim āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – 'mā vo sāmaññatthikānaṃ satam sāmaññattho parihāyi, sati uttarim karaṇīye'.

**418.** “Kiñca, bhikkhave, uttarim karaṇīyaṃ? ‘Parisuddho no vacīsamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca. Tāya ca pana parisuddhavacīsamācāratāya nevattānukkaṃsessāma na paraṃ vambhessāmā'ti evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – 'hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro; alamettāvātā katamettāvātā, anuppatto no sāmaññattho, natthi no kiñci uttarim karaṇīya'nti tāvatakeneva tuṭṭhim āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – 'mā vo sāmaññatthikānaṃ satam sāmaññattho parihāyi, sati uttarim karaṇīye'.

**419.** “Kiñca, bhikkhave, uttarim karaṇīyaṃ? ‘Parisuddho no manosamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca. Tāya ca pana parisuddhamanosamācāratāya nevattānukkaṃsessāma na paraṃ vambhessāmā'ti evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – 'hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro; alamettāvātā katamettāvātā, anuppatto no sāmaññattho, natthi no kiñci uttarim karaṇīya'nti tāvatakeneva tuṭṭhim āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – 'mā vo sāmaññatthikānaṃ satam sāmaññattho parihāyi, sati uttarim karaṇīye'.

**420.** “Kiñca, bhikkhave, uttarim karaṇīyaṃ? ‘Parisuddho no ājīvo bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca. Tāya ca pana parisuddhājīvatāya nevattānukkaṃsessāma na paraṃ vambhessāmā'ti evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – 'hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo; alamettāvātā katamettāvātā, anuppatto no sāmaññattho, natthi no kiñci uttarim karaṇīya'nti tāvatakeneva tuṭṭhim āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – 'mā vo sāmaññatthikānaṃ satam sāmaññattho parihāyi, sati uttarim karaṇīye'.

**421.** “Kiñca, bhikkhave, uttarim karaṇīyaṃ? ‘Indriyesu guttadvārā bhavissāma; cakkhunā rūpaṃ disvā na nimittaggāhī nānubyañjanaggāhī. Yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjissāma, rakkhissāma cakkhundriyaṃ, cakkhundriye saṃvaram āpajjissāma. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā dhammaṃ viññāya na nimittaggāhī nānubyañjanaggāhī. Yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjissāma, rakkhissāma manindriyaṃ, manindriye saṃvaram āpajjissāmā'ti evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – 'hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā; alamettāvātā katamettāvātā, anuppatto no sāmaññattho, natthi no kiñci uttarim karaṇīya'nti tāvatakeneva tuṭṭhim āpajjeyyātha. Ārocayāmi vo, bhikkhave,

paṭivedayāmi vo, bhikkhave – ‘mā vo sāmaññatthikānaṃ satamaññattho parihāyi, sati uttariṃ karaṇīye’.

**422.** “Kiñca, bhikkhave, uttariṃ karaṇīyaṃ? ‘Bhojane mattañño bhavissāma, paṭisaṅkhā yoniso āhāraṃ āharissāma, neva davāya na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇaṇca vedanaṃ paṭihānkhamā navaṇca vedanaṃ na uppādessāma, yātrā ca no bhavissati, anavajjātā ca, phāsu vihāro cā’ti evaṇhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattañño; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttariṃ karaṇīya’nti tāvatakena va tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo, sāmaññatthikānaṃ satamaññattho parihāyi sati uttariṃ karaṇīye’.

**423.** “Kiñca, bhikkhave, uttariṃ karaṇīyaṃ? ‘Jāgariyaṃ anuyuttā bhavissāma, divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma. Rattiyā paṭhamaṃ yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma. Rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappessāma pāde pādaṃ accādhāya, sato sampajāno uṭṭhānasaññaṃ manasi karitvā. Rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāmā’ti, evaṇhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattañño, jāgariyaṃ anuyuttā; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttariṃ karaṇīya’nti, tāvatakena va tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo, sāmaññatthikānaṃ satamaññattho parihāyi sati uttariṃ karaṇīye’.

**424.** “Kiñca, bhikkhave, uttariṃ karaṇīyaṃ? ‘Satisampajāññaṇa samannāgatā bhavissāma, abhikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, samīñjite pasārite sampajānakārī, saṅghāṭipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakamme sampajānakārī, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī’ti, evaṇhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattañño, jāgariyaṃ anuyuttā, satisampajāññaṇa samannāgatā; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttariṃ karaṇīya’nti tāvatakena va tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo, sāmaññatthikānaṃ satamaññattho parihāyi sati uttariṃ karaṇīye’.

**425.** “Kiñca, bhikkhave, uttariṃ karaṇīyaṃ? Idha, bhikkhave, bhikkhu vivittaṃ senāsaṇaṃ bhajati – araṇñaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanappatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātaṃ paṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasaṃ viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīnamiddho viharati, ālokasaññī sato sampajāno, thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti; vicikicchāṃ pahāya tiṇṇavicikicchho viharati, akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

**426.** “Seyyathāpi, bhikkhave, puriso iṇaṃ ādāya kammante payojeyya. Tassa te kammantā samijjheyyaṃ [sampajjeyyaṃ (syā. kaṃ. ka.)]. So yāni ca porāṇāni iṇamūlāni tāni ca byanti [byantiṃ (ka.), byanti (pī.)] kareyya, siyā cassa uttariṃ avasiṭṭhaṃ dārabharaṇāya. Tassa evamassa – ‘ahaṃ kho

pubbe iṇaṃ ādāya kammante payojesiṃ, tassa me te kammantā samijjhiṃsu. Sohaṃ yāni ca porāṇāni iṇamūlāni tāni ca byantī akāsiṃ, atthi ca me uttarīṃ avasiṭṭhaṃ dārabharaṇāyā'ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

“Seyyathāpi, bhikkhave, puriso ābādhiko assa dukkhito bālḥagilāno, bhattañcassa nacchādeyya, na cassa kāye balamattā. So aparena samayena tamhā ābādhā mucceyya, bhattañcassa chādeyya, siyā cassa kāye balamattā. Tassa evamassa – ‘ahaṃ kho pubbe ābādhiko ahoṣiṃ dukkhito bālḥagilāno, bhattañca me nacchādesi, na ca me āsi kāye balamattā, somhi etarahi tamhā ābādhā mutto, bhattañca me chādeti, atthi ca me kāye balamattā’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

“Seyyathāpi, bhikkhave, puriso bandhanāgāre baddho assa. So aparena samayena tamhā bandhanā mucceyya sotthinā abbhayena [abyayena (sī. pī.)], na cassa kiñci bhogānaṃ vayo. Tassa evamassa – ‘ahaṃ kho pubbe bandhanāgāre baddho ahoṣiṃ, somhi etarahi tamhā bandhanā mutto, sotthinā abbhayena, natthi ca me kiñci bhogānaṃ vayo’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

“Seyyathāpi, bhikkhave, puriso dāso assa anattādhīno parādhīno na yenakāmaṃgamo. So aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso yenakāmaṃgamo. Tassa evamassa – ‘ahaṃ kho pubbe dāso ahoṣiṃ anattādhīno parādhīno na yenakāmaṃgamo, somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujisso yenakāmaṃgamo’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

“Seyyathāpi, bhikkhave, puriso sadhano sabhogo kantāraddhānamaggaṃ paṭipajjeyya [sīlakkhandhavaggapāḷiyā kiñci visadisam]. So aparena samayena tamhā kantārā nitthareyya sotthinā abbhayena, na cassa kiñci bhogānaṃ vayo. Tassa evamassa – ‘ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ paṭipajjiṃ. Somhi etarahi tamhā kantārā nitthiṇṇo sotthinā abbhayena, natthi ca me kiñci bhogānaṃ vayo’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

“Evameva kho, bhikkhave, bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā dāsabyaṃ yathā kantāraddhānamaggaṃ, ime pañca nīvaraṇe appahīne attani samanupassati. Seyyathāpi, bhikkhave, āṇaṇyaṃ yathā ārogyaṃ yathā bandhanāmokkhaṃ yathā bhujissaṃ yathā khemantabhūmiṃ; evameva bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

**427.** “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe, vivicceva kāmehi vivicca akusalehi dhammehi, savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti. Seyyathāpi, bhikkhave, dakkho nhāpako [nahāpako (sī. syā. kaṃ. pī.)] vā nhāpakantevāsī vā kaṃsathāle nhānīyacuṇṇāni [nahānīyacuṇṇāni (sī. syā. kaṃ. pī.)] ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya. Sāyaṃ nhānīyapiṇḍi snehānugatā snehaparetā santarabāhirā, phuṭā snehena na ca pagghariṇī. Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti.

**428.** “Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti. Seyyathāpi, bhikkhave, udakarahado ubbhidodako [ubbhithodako (ka.)]. Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, devo ca na kālena kālaṃ sammādhāraṃ anuppavecccheyya. Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijitvā tameva udakarahadaṃ sītēna vārinā abhisandeyya

parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa. Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

**429.** “Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ nippītikena sukkena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukkena apphuṭaṃ hoti. Seyyathāpi, bhikkhave, uppalinīyaṃ vā padumīniyaṃ vā puṇḍarīkīniyaṃ vā appekaccāni uppālāni vā padumāni vā puṇḍarīkāni vā uduke jātāni uduke saṃvaḍḍhāni udakānuggatāni antonimuggapōsīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa [na nesam (sī.)] kiñci sabbāvataṃ uppālānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa. Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ nippītikena sukkena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukkena apphuṭaṃ hoti.

**430.** “Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ parisuddhena cetasā pariyoḍātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyoḍātena apphuṭaṃ hoti. Seyyathāpi, bhikkhave, puriso oḍātena vatthena sasīsaṃ pārupetvā nisinno assa, nāssa kiñci sabbāvato kāyassa oḍātena vatthena apphuṭaṃ assa. Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyoḍātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyoḍātena apphuṭaṃ hoti.

**431.** “So evaṃ samāhite citte parisuddhe pariyoḍāte anaṅgaṇe vīgatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte pubbenivāsānussatiñāyā cittaṃ abhininnāmeti. So anekavihitāṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ, dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihitāṃ pubbenivāsaṃ anussarati. Seyyathāpi, bhikkhave, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ gaccheyya, so tamhā gāmā sakamyeva gāmaṃ paccāgaccheyya. Tassa evamassa – ‘ahaṃ kho sakamhā gāmā amuṃ gāmaṃ agacchiṃ [agacchiṃ (sī. syā. kaṃ. pī.)], tatrapī evaṃ aṭṭhāsīṃ evaṃ nisīdiṃ evaṃ abhāsīṃ evaṃ tuṇhī ahoṣiṃ; tamhāpi gāmā amuṃ gāmaṃ agacchiṃ, tatrapī evaṃ aṭṭhāsīṃ evaṃ nisīdiṃ evaṃ abhāsīṃ evaṃ tuṇhī ahoṣiṃ; somhī tamhā gāmā sakamyeva gāmaṃ paccāgato’ ti. Evameva kho, bhikkhave, bhikkhu anekavihitāṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihitāṃ pubbenivāsaṃ anussarati.

**432.** “So evaṃ samāhite citte parisuddhe pariyoḍāte anaṅgaṇe vīgatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte sattānaṃ cutūpapātañāyā cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate, yathākammūpage satte pajānāti...pe... seyyathāpi, bhikkhave, dve agārā sadvārā [sannadvārā (ka.)]. Tattha cakkhumā puriso majjhe t̥hito passeyya manusse gehaṃ pavisantepi nikkhamantepi, anucaṅkamantepi anuvicarantepi. Evameva kho, bhikkhave, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti...pe....

**433.** “So evaṃ samāhite citte parisuddhe pariyoḍāte anaṅgaṇe vīgatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte āsavānaṃ khayañāyā cittaṃ abhininnāmeti. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāmiṇī paṭipadā’ ti yathābhūtaṃ pajānāti. ‘Ime āsavā’ ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’ ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ ti

yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti pajānāti.

“Seyyathāpi, bhikkhave, pabbatasāṅkhepe udakarahado accho vippasanno anāvilo. Tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi [sippikasambukampi (syā. kaṃ. ka.)] sakkharakathalampi macchagumbampi, carantampi tiṭṭhantampi. Tassa evamassa – ‘ayaṃ kho udakarahado accho vippasanno anāvilo. Tatrime sippisambukāpi sakkharakathalāpi macchagumbāpi carantipi tiṭṭhantipīti. Evameva kho, bhikkhave, bhikkhu ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti...pe... nāparaṃ itthattāyāti pajānāti.

**434.** “Ayaṃ vuccati, bhikkhave, bhikkhu ‘samaṇo’ itipi ‘brāhmaṇo’ itipi ‘nhātako’ itipi ‘vedagū’ itipi ‘sottiyo’ itipi ‘ariyo’ itipi ‘arahaṃ’ itipi. Kathaṅca, bhikkhave, bhikkhu samaṇo hoti? Samitāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā. Evaṃ kho, bhikkhave, bhikkhu samaṇo hoti.

“Kathaṅca, bhikkhave, bhikkhu brāhmaṇo hoti? Bāhitāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā. Evaṃ kho, bhikkhave, bhikkhu brāhmaṇo hoti.

“Kathaṅca, bhikkhave, bhikkhu nhātako [nahātako (sī. syā. kaṃ. pī.)] hoti? Nhātāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā. Evaṃ kho, bhikkhave, bhikkhu nhātako hoti.

“Kathaṅca, bhikkhave, bhikkhu vedagū hoti? Veditāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā. Evaṃ kho, bhikkhave, bhikkhu vedagū hoti.

“Kathaṅca, bhikkhave, bhikkhu sottiyo hoti? Nissutāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā. Evaṃ kho, bhikkhave, bhikkhu sottiyo hoti.

“Kathaṅca, bhikkhave, bhikkhu ariyo hoti? Ārakāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā. Evaṃ kho, bhikkhave, bhikkhu ariyo hoti.

“Kathaṅca, bhikkhave, bhikkhu arahaṃ hoti? Ārakāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā. Evaṃ kho, bhikkhave, bhikkhu arahaṃ hoti’ ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāassapurāsuttaṃ niṭṭhitaṃ navamaṃ.

## 10. Cūlaassapurāsuttaṃ

**435.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā aṅgesu viharati assapuraṃ nāma aṅgānaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo” ti. “Bhadante” ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “samaṇā samaṇāti vo, bhikkhave, jano sañjānāti. Tumhe ca pana ‘ke tumhe’ ti puṭṭhā samānā ‘samaṇāmhā’ ti paṭijānātha. Tesam vo, bhikkhave, evaṃsamaññānaṃ satam



evamṭaṭiṅṅānaṃ saṭaṃ – ‘yā samaṇasāmīcippaṭipadā taṃ paṭipajjissāma; evaṃ no ayaṃ amhākaṃ samaṅṅā ca saccā bhavissati paṭiṅṅā ca bhūtā; yesaṅca mayaṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ paribhuṅṅāma, tesaṃ te kārā amhesu mahapphalā bhavissanti mahānisaṃsā, amhākaṅcevāyaṃ pabbajjā avaṅṅhā bhavissati saphalā saudrayā’ti. Evaṅhi vo, bhikkhave, sikkhitabbaṃ.

**436.** ‘‘Kathaṅca, bhikkhave, bhikkhu na samaṇasāmīcippaṭipadaṃ paṭipanno hoti? Yassa kassaci, bhikkhave, bhikkhuno abhijjhālussa abhijjhā appahīnā hoti, byāpannacittassa byāpādo appahīno hoti, kodhanassa kodho appahīno hoti, upanāhissa upanāho appahīno hoti, makkhissa makkho appahīno hoti, paḷāsissa paḷāso appahīno hoti, issukissa issā appahīnā hoti, maccharissa macchariyaṃ appahīnaṃ hoti, saṭhassa sātheyyaṃ appahīnaṃ hoti, māyāvissa māyā appahīnā hoti, pāpicchassa pāpikā icchā appahīnā hoti, micchādiṭṭhikassa micchādiṭṭhi appahīnā hoti – imesaṃ kho ahaṃ, bhikkhave, samaṇamalānaṃ samaṇadosānaṃ samaṇakasaṭānaṃ āpāyikānaṃ ṭhānānaṃ duggativedaniyānaṃ appahānā ‘na samaṇasāmīcippaṭipadaṃ paṭipanno’ti vadāmi. Seyyathāpi, bhikkhave, matajaṃ nāma āvudhajātaṃ ubhatodhāraṃ pītanisitaṃ. Tadassa saṅghāṭiyā sampārutaṃ sampaliveṭṭhitaṃ. Tathūpamaṃhaṃ, bhikkhave, imassa bhikkhuno pabbajjaṃ vadāmi.

**437.** ‘‘Nāhaṃ, bhikkhave, saṅghāṭikassa saṅghāṭidhāraṇamattena sāmaṅṅaṃ vadāmi. Nāhaṃ, bhikkhave, acelakassa acelakamattena sāmaṅṅaṃ vadāmi. Nāhaṃ, bhikkhave, rajojallikassa rajojallikamattena sāmaṅṅaṃ vadāmi. Nāhaṃ, bhikkhave, udakorohakassa udakorohaṇamattena [udakorohakamattena (sī. pī.)] sāmaṅṅaṃ vadāmi. Nāhaṃ, bhikkhave, rukkhamūlikassa rukkhamūlikamattena sāmaṅṅaṃ vadāmi. Nāhaṃ, bhikkhave, abbhokāsikassa abbhokāsikamattena sāmaṅṅaṃ vadāmi. Nāhaṃ, bhikkhave, ubbhaṭṭhakassa ubbhaṭṭhakamattena sāmaṅṅaṃ vadāmi. Nāhaṃ, bhikkhave, pariyāyabhattikassa pariyāyabhattikamattena sāmaṅṅaṃ vadāmi. Nāhaṃ, bhikkhave, mantajjhāyakassa mantajjhāyakamattena sāmaṅṅaṃ vadāmi. Nāhaṃ, bhikkhave, jaṭilakassa jaṭadhāraṇamattena sāmaṅṅaṃ vadāmi.

‘‘Saṅghāṭikassa ce, bhikkhave, saṅghāṭidhāraṇamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, paḷāsissa paḷāso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyaṃ pahīyetha, saṭhassa sātheyyaṃ pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha, tamenāṃ mittāmaccā ṅāṭisālohitā jātameva naṃ saṅghāṭikaṃ kareyyuṃ, saṅghāṭikattameva [saṅghāṭikatte ceva (ka.)] samādapeyyuṃ – ‘ehi tvam, bhādrāmukha, saṅghāṭiko hohi, saṅghāṭikassa te sato saṅghāṭidhāraṇamattena abhijjhālussa abhijjhā pahīyissati, byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa makkho pahīyissati, paḷāsissa paḷāso pahīyissati, issukissa issā pahīyissati, maccharissa macchariyaṃ pahīyissati, saṭhassa sātheyyaṃ pahīyissati, māyāvissa māyā pahīyissati, pāpicchassa pāpikā icchā pahīyissati, micchādiṭṭhikassa micchādiṭṭhi pahīyissati’ti. Yasmā ca kho ahaṃ, bhikkhave, saṅghāṭikampi idhekaccaṃ passāmi abhijjhālumaṃ byāpannacittaṃ kodhanaṃ upanāhiṃ makkhiṃ paḷāsiṃ issukiṃ macchariṃ saṭhaṃ māyāviṃ pāpicchaṃ micchādiṭṭhikaṃ, tasmā na saṅghāṭikassa saṅghāṭidhāraṇamattena sāmaṅṅaṃ vadāmi.

‘‘Acelakassa ce, bhikkhave...pe... rajojallikassa ce, bhikkhave...pe... udakorohakassa ce, bhikkhave...pe... rukkhamūlikassa ce, bhikkhave...pe... abbhokāsikassa ce, bhikkhave...pe... ubbhaṭṭhakassa ce, bhikkhave...pe... pariyāyabhattikassa ce, bhikkhave...pe... mantajjhāyakassa ce, bhikkhave...pe... jaṭilakassa ce, bhikkhave, jaṭadhāraṇamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, paḷāsissa paḷāso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyaṃ pahīyetha, saṭhassa sātheyyaṃ pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha, tamenāṃ mittāmaccā ṅāṭisālohitā jātameva naṃ jaṭilakaṃ kareyyuṃ, jaṭilakattameva [jaṭilakatte ceva (ka.)] samādapeyyuṃ – ‘ehi tvam,

bhadramukha, jaṭilako hohi, jaṭilakassa te sato jaṭadhāraṇamattena abhijjhālussa abhijjhā pahīyissati byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati...pe... pāpicchassa pāpikā icchā pahīyissati micchādīṭṭhikassa micchādīṭṭhi pahīyissati’ ti. Yasmā ca kho ahaṃ, bhikkhave, jaṭilakampi idhekaccaṃ passāmi abhijjhālumaṃ byāpannacittaṃ kodhanaṃ upanāhiṃ makkhiṃ palāsiṃ issukiṃ macchariṃ saṭhaṃ māyāviṃ pāpicchaṃ micchādīṭṭhiṃ, tasmā na jaṭilakassa jaṭadhāraṇamattena sāmaññaṃ vadāmi.

**438.** “Kathaṅca, bhikkhave, bhikkhu samaṇasāmīcippaṭipadaṃ paṭipanno hoti? Yassa kassaci, bhikkhave, bhikkhuno abhijjhālussa abhijjhā pahīnā hoti, byāpannacittassa byāpādo pahīno hoti, kodhanassa kodho pahīno hoti, upanāhissa upanāho pahīno hoti, makkhissa makkho pahīno hoti, paḷāsisssa paḷāso pahīno hoti, issukissa issā pahīnā hoti, maccharissa macchariyaṃ pahīnaṃ hoti, saṭhassa saṭheyyaṃ pahīnaṃ hoti, māyāvissa māyā pahīnā hoti, pāpicchassa pāpikā icchā pahīnā hoti, micchādīṭṭhikassa micchādīṭṭhi pahīnā hoti – imesaṃ kho ahaṃ, bhikkhave, samaṇamalānaṃ samaṇadosānaṃ samaṇakasaṭānaṃ āpāyikānaṃ ṭhānānaṃ duggativedaniyānaṃ pahānā ‘samaṇasāmīcippaṭipadaṃ paṭipanno’ ti vadāmi. So sabbehi imehi pāpakehi akusalehi dhammehi visuddhamattānaṃ samanupassati ( ) [([vimuttamattānaṃ samanupassati](#)) (sī. syā. kaṃ. pī.)]. Tassa sabbehi imehi pāpakehi akusalehi dhammehi visuddhamattānaṃ samanupassato ( ) [([vimuttamattānaṃ samanupassato](#)) (sī. syā. kaṃ. pī.)] pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati.

“So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Karuṇāsahagatena cetasā... pe... muditāsahagatena cetasā... pe... upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Seyyathāpi, bhikkhave, pokkharaṇī acchodakā sātodakā sītodakā setakā supatitthā ramaṇīyā. Puratthimāya cepi disāya puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito. So taṃ pokkharaṇiṃ āgamma vineyya udakapipāsaṃ vineyya ghammapariḷāhaṃ... pe... pacchimāya cepi disāya puriso āgaccheyya... pe... uttarāya cepi disāya puriso āgaccheyya... pe... dakkhiṇāya cepi disāya puriso āgaccheyya. Yato kuto cepi naṃ puriso āgaccheyya ghammābhitatto ghammapareto, kilanto tasito pipāsito. So taṃ pokkharaṇiṃ āgamma vineyya udakapipāsaṃ, vineyya ghammapariḷāhaṃ. Evameva kho, bhikkhave, khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma, evaṃ mettaṃ karuṇaṃ muditaṃ upekkhaṃ bhāvetvā labhati ajjhataṃ [[tamahaṃ \(ka.\)](#)] vūpasamaṃ [[tamahaṃ \(ka.\)](#)]. Ajjhataṃ vūpasamā ‘samaṇasāmīcippaṭipadaṃ paṭipanno’ ti vadāmi. Brāhmaṇakulā cepi... pe... vessakulā cepi... pe... suddakulā cepi... pe... yasmā kasmā cepi kulā agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma, evaṃ mettaṃ karuṇaṃ muditaṃ upekkhaṃ bhāvetvā labhati ajjhataṃ vūpasamaṃ. Ajjhataṃ vūpasamā ‘samaṇasāmīcippaṭipadaṃ paṭipanno’ ti vadāmi.

“Khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti. So ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati. Āsavānaṃ khayā samaṇo hoti. Brāhmaṇakulā cepi... pe... vessakulā cepi... suddakulā cepi... yasmā kasmā cepi kulā agārasmā anagāriyaṃ pabbajito hoti, so ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati. Āsavānaṃ khayā samaṇo hoti’ ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Cūḷaassapurasuttaṃ niṭṭhitaṃ dasamaṃ.

Mahāyamakavaggo niṭṭhito catuttho.

Tassuddānaṃ –

Giñjakasālavanaṃ pariharitaṃ, paññavato puna saccakanisedho;  
Mukhavaṇṇapasīdanatāpindo, kevaṭṭaassapurajaṭilena.

## 5. Cūḷayamakavaggo

### 1. Sāleyyakasuttaṃ

**439.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena sālā nāma kosalānaṃ brāhmaṇagāmo tadavasari. Assosum kho sāleyyakā brāhmaṇagahapatikā – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ sālāṃ anupatto. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti’. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti” ti.

Atha kho sāleyyakā brāhmaṇagahapatikā yena bhagavā tenupasankamiṃsu; upasankamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu; appekacce bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu; appekacce yena bhagavā tenañjalim paṇāmetvā ekamantaṃ nisīdiṃsu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu; appekacce tuṅhībhūtā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho sāleyyakā brāhmaṇagahapatikā bhagavantaṃ etadavocuṃ – “ko nu kho, bho gotama, hetu, ko paccayo, yena midhekacce sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti? Ko pana, bho gotama, hetu, ko paccayo, yena midhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokaṃ upapajjanti” ti?

“Adhammacariyāvisamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Dhammacariyāsamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokaṃ upapajjanti” ti.

“Na kho mayaṃ imassa bhoto gotamassa saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, vitthārena atthaṃ ājānāma. Sādhu no bhavaṃ gotamo tathā dhammaṃ desetu, yathā mayaṃ imassa bhoto gotamassa saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, vitthārena atthaṃ ājāneyyāma” ti. “Tena hi, gahapatayo, suṇātha, sādhu kaṃ manasi karotha, bhāsissāmi” ti. “Evaṃ, bho” ti kho sāleyyakā brāhmaṇagahapatikā bhagavato paccassosum. Bhagavā etadavoca –

**440.** “Tividhaṃ kho, gahapatayo, kāyena adhammacariyāvisamacariyā hoti, catubbidhaṃ vācāya adhammacariyāvisamacariyā hoti, tividhaṃ manasā adhammacariyāvisamacariyā hoti.

“Kathaṅca, gahapatayo, tividhaṃ kāyena adhammacariyāvisamacariyā hoti? Idha, gahapatayo, ekacco paṇātipātī hoti, luddo [luddo dāruṇo (ka.) ṭikā oloketabbā] lohitaṇṇi hatappahate nivīṭṭho adayāpanno paṇabhūtesu [sabbapaṇabhūtesu (syā. kaṃ. ka.)].

“Adinnādāyī kho pana hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ, gāmagataṃ vā araṇṇagataṃ vā,

taṃ adinnaṃ theyyasāṅkhātāṃ ādātā hoti.

“Kāmesumicchācārī kho pana hoti. Yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saporidaṇḍā antamaso mālāguḷaparikkhittāpi, tathārūpāsu cārittaṃ āpajjitā hoti. Evaṃ kho, gahapatayo, tividdhaṃ kāyena adhammacariyāvisamacariyā hoti.

“Kathaṅca, gahapatayo, catubbiddhaṃ vācāya adhammacariyāvisamacariyā hoti? Idha, gahapatayo, ekacco musāvādī hoti. Sabhāgato vā parisāgato vā, ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā, abhinīto sakkhipuṭṭho – ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ ti, so ajānaṃ vā āha – ‘jānāmī’ ti, jānaṃ vā āha – ‘na jānāmī’ ti, apassaṃ vā āha – ‘passāmī’ ti, passaṃ vā āha – ‘na passāmī’ ti [so āha ajānaṃ vā ahaṃ jānāmīti jānaṃ vā ahaṃ na jānāmīti apassaṃ vā ahaṃ passāmīti passaṃ vā ahaṃ na passāmīti (ka.)]. Iti attahetu vā parahetu vā āmisakiñcikkahetu vā sampajānamusā bhāsītā hoti.

“Pisuṇavāco kho pana hoti. Ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. Iti samaggānaṃ vā bhettā [bhedakā (ka.), bhedetā (syā. kaṃ.), tadaṭṭhakathāyaṃ pana bhettāti dissati], bhinnānaṃ vā anuppādātā, vaggārāmo vaggarato vagganandī vaggakaraṇiṃ vācāṃ bhāsītā hoti.

“Pharusavāco kho pana hoti. Yā sā vācā aṇḍakā [kaṇḍakā (ka.)] kakkasā parakaṭukā parābhisajjaniṃ kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācāṃ bhāsītā hoti.

“Samphappalāpī kho pana hoti. Akālavādī abhūtavādī anattavādī adhammavādī avinayavādī. Anidhānavatiṃ vācāṃ bhāsītā hoti akālena anapadesaṃ apariyantavatiṃ anattasaṃhitāṃ. Evaṃ kho, gahapatayo, catubbiddhaṃ vācāya adhammacariyāvisamacariyā hoti.

“Kathaṅca, gahapatayo, tividdhaṃ manasā adhammacariyāvisamacariyā hoti? Idha, gahapatayo, ekacco abhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ abhijjhātā hoti – ‘aho vata yaṃ parassa taṃ mamassā’” ti!

“Byāpannacitto kho pana hoti paduṭṭhamanasāṅkappo – ‘ime sattā haññantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesu’” nti [mā vā ahesuṃ iti vāti (sī. pī. ka.)].

“Micchādīṭṭhiko kho pana hoti viparītadassano – ‘natthi dinnāṃ natthi yīṭṭhaṃ natthi hutāṃ, natthi sukataḍḍakāṇaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅca lokaṃ paraṅca lokaṃ sayāṃ abhiññā sacchikatvā pavedentī’ ti. Evaṃ kho, gahapatayo, tividdhaṃ manasā adhammacariyāvisamacariyā hoti.

“Evaṃ adhammacariyāvisamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjanti.

**441.** “Tividdhaṃ kho, gahapatayo, kāyena dhammacariyāsamacariyā hoti, catubbiddhaṃ vācāya dhammacariyāsamacariyā hoti, tividdhaṃ manasā dhammacariyāsamacariyā hoti.

“Kathaṅca, gahapatayo, tividdhaṃ kāyena dhammacariyāsamacariyā hoti? Idha, gahapatayo, ekacco paṇātipātāṃ pahāya paṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapaṇabhūtāhitānukampī viharati.

“Adinnādānaṃ pahāya adinnādānā paṭivirato hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ,

gāmagataṃ vā araññagataṃ vā, taṃ nādinnaṃ theyyasankhātā ādātā hoti.

“Kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti. Yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi, tathārūpāsu na cārittaṃ āpajjitā hoti. Evaṃ kho, gahapatayo, tividdhaṃ kāyena dhammacariyāsamacariyā hoti.

“Kathaṇca, gahapatayo, catubbidhaṃ vācāya dhammacariyāsamacariyā hoti? Idha, gahapatayo, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. Sabhāgato vā parisāgato vā, ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā, abhinīto sakkhipuṭṭho – ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti, so ajānaṃ vā āha – ‘na jānāmi’ti, jānaṃ vā āha – ‘jānāmi’ti, apassaṃ vā āha – ‘na passāmi’ti, passaṃ vā āha – ‘passāmi’ti. Iti attahetu vā parahetu vā āmisakiñcikkahetu vā na sampajānamusā bhāsītā hoti.

“Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

“Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā – tathārūpiṃ vācaṃ bhāsītā hoti.

“Samhappalāpaṃ pahāya samhappalāpā paṭivirato hoti. Kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatiṃ vācaṃ bhāsītā hoti kālena sāpadesaṃ pariyaṇṭavatiṃ atthasaṃhitāṃ. Evaṃ kho, gahapatayo, catubbidhaṃ vācāya dhammacariyāsamacariyā hoti.

“Kathaṇca, gahapatayo, tividdhaṃ manasā dhammacariyāsamacariyā hoti? Idha, gahapatayo, ekacco anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ nābhijjhātā hoti – ‘aho vata yaṃ parassa taṃ mamassā’ti!

“Abyāpannacitto kho pana hoti appaduṭṭhamanasankappo – ‘ime sattā averā abyābajjhā anīghā sukhī attānaṃ pariharantū’ti.

“Sammādiṭṭhiko kho pana hoti aviparītaḍḍassano – ‘atthi dinnāṃ atthi yiṭṭhaṃ atthi hutāṃ, atthi sukataḍḍakāṇāṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sayāṃ abhiññā sacchikatvā pavedentī’ti. Evaṃ kho, gahapatayo, tividdhaṃ manasā dhammacariyāsamacariyā hoti.

“Evaṃ dhammacariyāsamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti.

**442.** “Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā brāhmaṇamahāsālānaṃ...pe... gahapatimahāsālānaṃ saḥabyataṃ upapajjeyya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā gahapatimahāsālānaṃ saḥabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ marañā cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjeya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ marañā cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjeya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ marañā tāvatimsānaṃ devānaṃ...pe... yāmānaṃ devānaṃ... tusitānaṃ devānaṃ... nimmānaratīnaṃ devānaṃ... paranimmitavasavattīnaṃ devānaṃ... brahmakāyikānaṃ devānaṃ saḥabyataṃ upapajjeya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ marañā brahmakāyikānaṃ devānaṃ saḥabyataṃ upapajjeya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ marañā ābhānaṃ devānaṃ saḥabyataṃ upapajjeya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ marañā ābhānaṃ devānaṃ saḥabyataṃ upapajjeya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ marañā paritābhānaṃ devānaṃ...pe... appamāṇābhānaṃ devānaṃ... ābhassarānaṃ devānaṃ... parittasubhānaṃ devānaṃ... appamāṇasubhānaṃ devānaṃ... subhakiṇhānaṃ devānaṃ... vehapphalānaṃ devānaṃ... avihānaṃ devānaṃ... atappānaṃ devānaṃ... sudassānaṃ devānaṃ... sudassīnaṃ devānaṃ... akaniṭṭhānaṃ devānaṃ... ākāsānañcāyatanūpagānaṃ devānaṃ... viññānañcāyatanūpagānaṃ devānaṃ ... ākiñcaññāyatanūpagānaṃ devānaṃ... nevasaññānañcāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjeya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ marañā nevasaññānañcāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjeya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyya’nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī’ ti.

**443.** Evaṃ vutte, sāleyyakā brāhmaṇagahapatikā bhagavantaṃ etadavocuṃ – ‘abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, cakkhumanto rūpāni dakkhantīti. Evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghañca. Upāsake no bhavaṃ gotamo dhāretu ajjatagge paṇupete [pānupetaṃ (ka.)] saraṇaṃ gate’ ti.

Sāleyyakasuttaṃ niṭṭhitaṃ paṭhamam.

## 2. Verañjakasuttaṃ

**444.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena verañjakā brāhmaṇagahapatikā sāvatthiyaṃ paṭivasanti kenacideva karaṇīyena. Assosam kho verañjakā brāhmaṇagahapatikā – ‘samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajamaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ

majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti'. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti' ti.

Atha kho verañjakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamim̐su; upasaṅkamtivā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdim̐su; appekacce bhagavatā saddhim sammodim̐su, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdim̐su; appekacce yena bhagavā tenañjalim̐ paṇāmetvā ekamantaṃ nisīdim̐su; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdim̐su; appekacce tuṅhībhūtā ekamantaṃ nisīdim̐su. Ekamantaṃ nisinnā kho verañjakā brāhmaṇagahapatikā bhagavantaṃ etadavocaṃ – “ko nu kho, bho gotama, hetu, ko paccayo yena midhekacce sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti? Ko pana, bho gotama, hetu, ko paccayo yena midhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjanti' ti?

“Adhammacariyāvisamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Dhammacariyāsamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjanti' ti.

“Na kho mayaṃ imassa bhoto gotamassa saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, vitthārena atthaṃ ājānāma. Sādhu no bhavaṃ gotamo tathā dhammaṃ desetu yathā mayaṃ imassa bhoto gotamassa saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, vitthārena atthaṃ ājāneyyāma' ti. “Tena hi, gahapatayo, suṇātha sādhukaṃ manasi karotha, bhāsissāmi' ti. “Evaṃ bho' ti kho verañjakā brāhmaṇagahapatikā bhagavato paccassosum̐. Bhagavā etadavoca –

**445.** “Tividhaṃ kho, gahapatayo, kāyena adhammacārī visamacārī hoti, catubbidhaṃ vācāya adhammacārī visamacārī hoti, tividhaṃ manasā adhammacārī visamacārī hoti.

“Kathaṇca, gahapatayo, tividhaṃ kāyena adhammacārī visamacārī hoti? Idha, gahapatayo, ekacco paṇātipātī hoti. Luddo lohitapāṇi hatappahate nivīṭṭho adayāpanno paṇabhūtesu. Adinnādāyī kho pana hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ... taṃ adinnaṃ theyyasaṅkhātāṃ ādātā hoti. Kāmesumicchācārī kho pana hoti. Yā tā māturakkhitā... tathārūpāsu cārittaṃ āpajjitā hoti. Evaṃ kho, gahapatayo, tividhaṃ kāyena adhammacārī visamacārī hoti.

“Kathaṇca, gahapatayo, catubbidhaṃ vācāya adhammacārī visamacārī hoti? Idha, gahapatayo, ekacco musāvādī hoti. Sabhāgato vā... sampajānamusā bhāsītā hoti. Pisūnavāco kho pana hoti. Ito sutvā amutra akkhātā... vaggakaraṇim̐ vācaṃ bhāsītā hoti. Pharusavāco kho pana hoti. Yā sā vācā aṇḍakā kakkasā... tathārūpim̐ vācaṃ bhāsītā hoti. Samphappalāpī kho pana hoti. Akālavādī... apariyantavatiṃ anattasamhitāṃ. Evaṃ kho, gahapatayo, catubbidhaṃ vācāya adhammacārī visamacārī hoti.

“Kathaṇca, gahapatayo, tividhaṃ manasā adhammacārī visamacārī hoti? Idha, gahapatayo, ekacco abhijjhālu hoti...pe... taṃ mamassā' ti. Byāpannacitto kho pana hoti paduṭṭhamanasaṅkappo – ime sattā haññantu vā... mā vā ahesu'nti. Micchādīṭṭhiko kho pana hoti viparītadassano – natthi dannaṃ, natthi yiṭṭhaṃ... sacchikatvā pavedentī' ti. Evaṃ kho, gahapatayo, tividhaṃ manasā adhammacārī visamacārī hoti.

“Evaṃ adhammacariyāvisamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

**446.** “Tividhaṃ kho, gahapatayo, kāyena dhammacārī samacārī hoti, catubbidhaṃ vācāya dhammacārī samacārī hoti, tividhaṃ manasā dhammacārī samacārī hoti.

“Kathaṇca, gahapatayo, tividhaṃ kāyena dhammacārī samacārī hoti? Idha, gahapatayo, ekacco

pāṇātipātamaṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa... taṃ nādinnaṃ theyyasankhātaṃ ādātā hoti. Kāmesumicchācāraṃ pahāya... tathārūpāsu na cārittaṃ āpajjitā hoti. Evaṃ kho, gahapatayo, tividhaṃ kāyena dhammacārī samacārī hoti.

“Kathaṇca, gahapatayo, catubbidhaṃ vācāya dhammacārī samacārī hoti? Idha, gahapatayo, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. Sabhāgato vā...pe... na sampajānamusā bhāsītā hoti. Pisunaṃ vācaṃ pahāya... samaggakaraṇiṃ vācaṃ bhāsītā hoti. Pharusamaṃ vācaṃ pahāya... tathārūpiṃ vācaṃ bhāsītā hoti. Samphappalāpaṃ pahāya... kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitamaṃ. Evaṃ kho, gahapatayo, catubbidhaṃ vācāya dhammacārī samacārī hoti.

“Kathaṇca, gahapatayo, tividhaṃ manasā dhammacārī samacārī hoti? Idha, gahapatayo, ekacco anabhijjhālu hoti. Yaṃ taṃ parassa paravittūpakaraṇamaṃ taṃ nābhijjhātā hoti ‘aho vata yaṃ parassa, taṃ mamassā’ ti. Abyāpannacitto kho pana hoti appaduṭṭhamanasaṅkappo – ‘ime sattā averā abyābajjhā anīghā sukhī attānaṃ pariharantū’ ti. Sammādiṭṭhiko kho pana hoti aviparītadassano – ‘atthi dinnaṃ, atthi yiṭṭhaṃ... sayamaṃ abhiññā sacchikatvā pavedenti’ ti. Evaṃ kho, gahapatayo, tividhaṃ manasā dhammacārī samacārī hoti.

“Evaṃ dhammacariyāsamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapajjanti.

**447.** “Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyya’ nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā brāhmaṇamahāsālānaṃ gahapatimahāsālānaṃ saḥabyataṃ upapajjeyya’ nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā gahapatimahāsālānaṃ saḥabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjeyya’ nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā tāvatimsānaṃ devānaṃ... yāmanaṃ devānaṃ... tusitānaṃ devānaṃ... nimmānaratīnaṃ devānaṃ... paranimmitavasavattīnaṃ devānaṃ... brahmakāyikānaṃ devānaṃ saḥabyataṃ upapajjeyya’ nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā brahmakāyikānaṃ devānaṃ saḥabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā ābhānaṃ devānaṃ saḥabyataṃ upapajjeyya’ nti; ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā ābhānaṃ devānaṃ saḥabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā paritābhānaṃ devānaṃ...pe... appamañābhānaṃ devānaṃ... ābhassarānaṃ devānaṃ... parittasubhānaṃ devānaṃ... appamañasubhānaṃ devānaṃ... subhakiṇhānaṃ devānaṃ... vehapphalānaṃ devānaṃ... avihānaṃ devānaṃ... atappānaṃ devānaṃ... sudassānaṃ devānaṃ...



sudassīnaṃ devānaṃ... akaniṭṭhānaṃ devānaṃ... ākāsānañcāyatanūpagānaṃ devānaṃ...  
viññānañcāyatanūpagānaṃ devānaṃ... ākiñcaññāyatanūpagānaṃ devānaṃ...  
nevasaññānāsaññāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjeyya’nti; ṭhānaṃ kho panetaṃ vijjati,  
yaṃ so kāyassa bhedaṃ paraṃ maraṇā nevasaññānāsaññāyatanūpagānaṃ devānaṃ saḥabyataṃ  
upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākañkheyya ce gahapatayo dhammacārī samacārī – ‘aho vatāhaṃ āsavānaṃ khayā anāsavaṃ  
cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyya’nti;  
ṭhānaṃ kho panetaṃ vijjati, ‘yaṃ so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva  
dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyya. Taṃ kissa hetu? Tathā hi so dhammacārī  
samacārī’”ti.

**448.** Evaṃ vutte, verañjakā brāhmaṇagahapatikā bhagavantaṃ etadavocuṃ – “abhikkantaṃ, bho  
gotama, abhikkantaṃ bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ  
vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, cakkhumanto  
rūpāni dakkhantīti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ  
bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghaṃca. Upāsake no bhavaṃ gotamo  
dhāretu ajjatagge paṇupete saraṇaṃ gate”ti.

Verañjakasuttaṃ niṭṭhitaṃ dutiyaṃ.

### 3. Mahāvedallasuttaṃ

**449.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa  
ārāme. Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā sārīputto  
tenupasaṅkami; upasaṅkamitvā āyasmatā sārīputtana saddhiṃ sammodi. Sammodanīyaṃ kathaṃ  
sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā mahākoṭṭhiko āyasmantaṃ  
sārīputtaṃ etadavoca –

“Duppañño duppañño’ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, duppaññoti vuccatī’”ti?

“Nappajānāti nappajānāti’ti kho, āvuso, tasmā duppaññoti vuccati.

“Kiñca nappajānāti? ‘Idaṃ dukkha’nti nappajānāti, ‘ayaṃ dukkhasamudayo’nti nappajānāti, ‘ayaṃ  
dukkhanirodho’nti nappajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’nti nappajānāti. ‘Nappajānāti  
nappajānāti’nti kho, āvuso, tasmā duppaññoti vuccatī’”ti.

“Sādhāvuso’nti kho āyasmā mahākoṭṭhiko āyasmato sārīputtassa bhāsitaṃ abhinanditvā  
anumoditvā āyasmantaṃ sārīputtaṃ uttariṃ pañhaṃ apucchi –

“Paññavā paññavā’nti, āvuso, vuccati. Kittāvatā nu kho, āvuso, paññavāti vuccatī’”ti?

“Pajānāti pajānāti’nti kho, āvuso, tasmā paññavāti vuccati.

“Kiñca pajānāti? ‘Idaṃ dukkha’nti pajānāti, ‘ayaṃ dukkhasamudayo’nti pajānāti, ‘ayaṃ  
dukkhanirodho’nti pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’nti pajānāti. ‘Pajānāti pajānāti’nti kho,  
āvuso, tasmā paññavāti vuccatī’”ti.

“Viññānaṃ viññāna’nti, āvuso, vuccati. Kittāvatā nu kho, āvuso, viññānanti vuccatī’”ti?

“Vijānāti vijānātī”ti kho, āvuso, tasmā viññāṇanti vuccati.

“Kiñca vijānāti? Sukhantipi vijānāti, dukkhantipi vijānāti, adukkhamasukhantipi vijānāti. ‘Vijānāti vijānātī’ti kho, āvuso, tasmā viññāṇanti vuccatī”ti.

“Yā cāvuso, paññā yañca viññāṇaṃ – ime dhammā saṃsaṭṭhā udāhu visaṃsaṭṭhā? Labbhā ca panimesaṃ dhammānaṃ vinibbhujitvā [vinibbhujitvā vinibbhujitvā (ka.)] vinibbhujitvā nānākaraṇaṃ paññāpetu”nti? “Yā cāvuso, paññā yañca viññāṇaṃ – ime dhammā saṃsaṭṭhā, no visaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. Yaṃ hāvuso [yañcāvuso (syā. kaṃ. ka.)], pajānāti taṃ vijānāti, yaṃ vijānāti taṃ pajānāti. Tasmā ime dhammā saṃsaṭṭhā, no visaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetu”nti.

“Yā cāvuso, paññā yañca viññāṇaṃ – imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visaṃsaṭṭhānaṃ kiṃ nānākaraṇa”nti? “Yā cāvuso, paññā yañca viññāṇaṃ – imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visaṃsaṭṭhānaṃ paññā bhāvetabbā, viññāṇaṃ pariññeyyaṃ. Idaṃ nesaṃ nānākaraṇa”nti.

**450.** “Vedanā vedanā”ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, vedanāti vuccatī”ti?

“Vedeti vedetī”ti kho, āvuso, tasmā vedanāti vuccati.

“Kiñca vedeti? Sukhampi vedeti, dukkhampi vedeti, adukkhamasukhampi vedeti. ‘Vedeti vedetī’ti kho, āvuso, tasmā vedanāti vuccatī”ti.

“Saññā saññā”ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, saññāti vuccatī”ti?

“Sañjānāti sañjānātī”ti kho, āvuso, tasmā saññāti vuccati.

“Kiñca sañjānāti? Nīlakampi sañjānāti, pītakampi sañjānāti, lohitaṅkampi sañjānāti, odātampi sañjānāti. ‘Sañjānāti sañjānātī’ti kho, āvuso, tasmā saññāti vuccatī”ti.

“Yā cāvuso, vedanā yā ca saññā yañca viññāṇaṃ – ime dhammā saṃsaṭṭhā udāhu visaṃsaṭṭhā? Labbhā ca panimesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetu”nti? “Yā cāvuso, vedanā yā ca saññā yañca viññāṇaṃ – ime dhammā saṃsaṭṭhā, no visaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. Yaṃ hāvuso [yañcāvuso (syā. kaṃ. ka.)], vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vijānāti. Tasmā ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetu”nti.

**451.** “Nissatṭhena hāvuso [nissatṭhena panāvuso (?)], pañcahi indriyehi parisuddhena manoviññāṇena kiṃ neyya”nti?

“Nissatṭhena āvuso, pañcahi indriyehi parisuddhena manoviññāṇena ‘ananto ākāso’ti ākāśānañcāyatanaṃ neyyaṃ, ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ neyyaṃ, ‘natthi kiñcī’ti ākiñcaññāyatanaṃ neyya”nti.

“Neyyaṃ panāvuso, dhammaṃ kena pajānātī”ti?

“Neyyaṃ kho, āvuso, dhammaṃ paññācakkhunā pajānātī”ti.

“Paññā panāvuso, kimatthiyā”’ti?

“Paññā kho, āvuso, abhiññatthā pariññatthā pahānatthā”’ti.

**452.** “Kati panāvuso, paccayā sammādiṭṭhiyā uppādāyā”’ti?

“Dve kho, āvuso, paccayā sammādiṭṭhiyā uppādāyā – parato ca ghoso, yoniso ca manasikāro. Ime kho, āvuso, dve paccayā sammādiṭṭhiyā uppādāyā”’ti.

“Katihi panāvuso, aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphala ca hoti cetovimuttiphalaṇisaṃsā ca, paññāvimuttiphala ca hoti paññāvimuttiphalaṇisaṃsā cā”’ti?

“Pañcahi kho, āvuso, aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphala ca hoti cetovimuttiphalaṇisaṃsā ca, paññāvimuttiphala ca hoti paññāvimuttiphalaṇisaṃsā ca. Idhāvuso, sammādiṭṭhi sīlānuggahitā ca hoti, sutānuggahitā ca hoti, sākacchānuggahitā ca hoti, samathānuggahitā ca hoti, vipassanānuggahitā ca hoti. Imehi kho, āvuso, pañcahaṅgehi anuggahitā sammādiṭṭhi cetovimuttiphala ca hoti cetovimuttiphalaṇisaṃsā ca, paññāvimuttiphala ca hoti paññāvimuttiphalaṇisaṃsā cā”’ti.

**453.** “Kati panāvuso, bhavā”’ti?

“Tayome, āvuso, bhavā – kāmabhavo, rūpabhavo, arūpabhavo”’ti.

“Kathaṃ panāvuso, āyatim punabbhavābhiniḥbatti hoti”’ti?

“Avijjānīvaraṇānaṃ kho, āvuso, sattānaṃ taṇhāsaṃyojanānaṃ tatratatrābhinandaṇā – evaṃ āyatim punabbhavābhiniḥbatti hoti”’ti.

“Kathaṃ panāvuso, āyatim punabbhavābhiniḥbatti na hoti”’ti?

“Avijjāvirāgā kho, āvuso, vijjuppādā taṇhānirodhā – evaṃ āyatim punabbhavābhiniḥbatti na hoti”’ti.

**454.** “Katamaṃ panāvuso, paṭhamam jhāna”’nti?

“Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukham paṭhamam jhānam upasampajja viharati – idaṃ vuccati, āvuso, paṭhamam jhāna”’nti.

“Paṭhamam panāvuso, jhānam katiṅgika”’nti?

“Paṭhamam kho, āvuso, jhānam pañcaṅgikaṃ. Idhāvuso, paṭhamam jhānam samāpanassa bhikkhuno vitakko ca vattati, vicāro ca pīti ca sukhaṅca cittekaggatā ca. Paṭhamam kho, āvuso, jhānam evaṃ pañcaṅgika”’nti.

“Paṭhamam panāvuso, jhānam kataṅgavippahīnaṃ kataṅgasamannāgata”’nti?

“Paṭhamam kho, āvuso, jhānam pañcaṅgavippahīnaṃ, pañcaṅgasamannāgataṃ. Idhāvuso, paṭhamam jhānam samāpanassa bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thīnamiddham pahīnaṃ hoti, uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti; vitakko ca

vattati, vicāro ca pīti ca sukhañca cittelkaggatā ca. Paṭhamam kho, āvuso, jhānam evam pañcaṅgavippahīnam pañcaṅgasamannāgata’nti.

**455.** “Pañcimāni, āvuso, indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti, seyyathidaṃ – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ. Imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ, na aññamaññassa gocaravisayaṃ paccanubhontānaṃ, kiṃ paṭisaraṇaṃ, ko ca nesaṃ gocaravisayaṃ paccanubhoti’”ti?

“Pañcimāni, āvuso, indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti, seyyathidaṃ – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ. Imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ, na aññamaññassa gocaravisayaṃ paccanubhontānaṃ, mano paṭisaraṇaṃ, mano ca nesaṃ gocaravisayaṃ paccanubhoti’”ti.

**456.** “Pañcimāni, āvuso, indriyāni, seyyathidaṃ – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ. Imāni kho, āvuso, pañcindriyāni kiṃ paṭicca tiṭṭhanti’”ti?

“Pañcimāni, āvuso, indriyāni, seyyathidaṃ – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ. Imāni kho, āvuso, pañcindriyāni āyuṃ paṭicca tiṭṭhanti’”ti.

“Āyu panāvuso, kiṃ paṭicca tiṭṭhanti’”ti?

“Āyu usmaṃ paṭicca tiṭṭhanti’”ti.

“Usmā panāvuso, kiṃ paṭicca tiṭṭhanti’”ti?

“Usmā āyuṃ paṭicca tiṭṭhanti’”ti.

“Idāneva kho mayaṃ, āvuso, āyasmato sārīputtassa bhāsitaṃ evaṃ ājānāma – ‘āyu usmaṃ paṭicca tiṭṭhanti’”ti. Idāneva pana mayaṃ, āvuso, āyasmato sārīputtassa bhāsitaṃ evaṃ ājānāma – ‘usmā āyuṃ paṭicca tiṭṭhanti’”ti.

“Yathā kathaṃ panāvuso, imassa bhāsitassa attho daṭṭhabbo’”ti?

“Tena hāvuso, upamaṃ te karissāmi; upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti. Seyyathāpi, āvuso, telappadīpassa jhāyato acciṃ paṭicca ābhā paññāyati, ābhaṃ paṭicca acci paññāyati; evameva kho, āvuso, āyu usmaṃ paṭicca tiṭṭhanti, usmā āyuṃ paṭicca tiṭṭhanti’”ti.

**457.** “Teva nu kho, āvuso, āyusañkhārā, te vedaniyā dhammā udāhu aññe āyusañkhārā aññe vedaniyā dhammā’”ti? “Na kho, āvuso, teva āyusañkhārā te vedaniyā dhammā. Te ca hāvuso, āyusañkhārā abhaviṃsu te vedaniyā dhammā, na yidaṃ saññāvedayitanirodhaṃ samāpannassa bhikkhuno vuṭṭhānaṃ paññāyetha. Yasmā ca kho, āvuso, aññe āyusañkhārā aññe vedaniyā dhammā, tasmā saññāvedayitanirodhaṃ samāpannassa bhikkhuno vuṭṭhānaṃ paññāyati’”ti.

“Yadā nu kho, āvuso, imaṃ kāyaṃ kati dhammā jahanti; athāyaṃ kāyo ujjhito avakkhitto seti, yathā kaṭṭhaṃ acetana’”nti?

“Yadā kho, āvuso, imaṃ kāyaṃ tayo dhammā jahanti – āyu usmā ca viññānaṃ; athāyaṃ kāyo ujjhito avakkhitto seti, yathā kaṭṭhaṃ acetana’”nti.

“Yvāyaṃ, āvuso, mato kālaṅkato, yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno –

imesaṃ kiṃ nānākaraṇa’’nti?

“Yvāyaṃ, āvuso, mato kālaṅkato tassa kāyasaṅkhārā niruddhā paṭippassaddhā, vacīsaṅkhārā niruddhā paṭippassaddhā, cittasaṅkhārā niruddhā paṭippassaddhā, āyu parikkhīṇo, usmā vūpasantā, indriyāni paribhinnāni. Yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno tassapi kāyasaṅkhārā niruddhā paṭippassaddhā, vacīsaṅkhārā niruddhā paṭippassaddhā, cittasaṅkhārā niruddhā paṭippassaddhā, āyu na parikkhīṇo, usmā avūpasantā, indriyāni vipassannāni. Yvāyaṃ, āvuso, mato kālaṅkato, yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno – idaṃ nesaṃ nānākaraṇa’’nti.

**458.** “Kati panāvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā’’ti?

“Cattāro kho, āvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā. Idhāvuso, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ime kho, āvuso, cattāro paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā’’ti.

“Kati panāvuso, paccayā animittāya cetovimuttiyā samāpattiyā’’ti?

“Dve kho, āvuso, paccayā animittāya cetovimuttiyā samāpattiyā – sabbanimittānaṃca amanasikāro, animittāya ca dhātuyā manasikāro. Ime kho, āvuso, dve paccayā animittāya cetovimuttiyā samāpattiyā’’ti.

“Kati panāvuso, paccayā animittāya cetovimuttiyā tṭhiyā’’ti?

“Tayo kho, āvuso, paccayā animittāya cetovimuttiyā tṭhiyā – sabbanimittānaṃca amanasikāro, animittāya ca dhātuyā manasikāro, pubbe ca abhisāṅkhāro. Ime kho, āvuso, tayo paccayā animittāya cetovimuttiyā tṭhiyā’’ti.

“Kati panāvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāya’’ti?

“Dve kho, āvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāya – sabbanimittānaṃca manasikāro, animittāya ca dhātuyā amanasikāro. Ime kho, āvuso, dve paccayā animittāya cetovimuttiyā vuṭṭhānāya’’ti.

**459.** “Yā cāyaṃ, āvuso, appamāṇā cetovimutti, yā ca ākiṅcaññā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā cetovimutti – ime dhammā nānāthā ceva nānābyañjanā ca udāhu ekatthā byañjanaṃ nāna’’nti?

“Yā cāyaṃ, āvuso, appamāṇā cetovimutti, yā ca ākiṅcaññā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā cetovimutti – atthi kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānāthā ceva nānābyañjanā ca; atthi ca kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekatthā, byañjanaṃ nāna’’nti.

“Katamo cāvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānāthā ceva nānābyañjanā ca’’?

“Idhāvuso, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi

sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Ayaṃ vuccatāvuso, appamāṇā cetovimutti”.

“Katamā cāvuso, ākiñcaññā cetovimutti”?

“Idhāvuso, bhikkhu sabbaso viññāṇaṅcāyatanaṃ samatikkamma natthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati. Ayaṃ vuccatāvuso, ākiñcaññā cetovimutti”.

“Katamā cāvuso, suññatā cetovimutti”?

“Idhāvuso, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati – ‘suññamidaṃ attena vā attaniyena vā’ ti. Ayaṃ vuccatāvuso, suññatā cetovimutti”.

“Katamā cāvuso, animittā cetovimutti”?

“Idhāvuso, bhikkhu sabbanimittānaṃ amanasikārā animittaṃ cetosamādhim upasampajja viharati. Ayaṃ vuccatāvuso, animittā cetovimutti. Ayaṃ kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānāthā ceva nānābyañjanā ca”.

“Katamo cāvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekatthā byañjanameva nānaṃ”?

“Rāgo kho, āvuso, pamāṇakaraṇo, doso pamāṇakaraṇo, moho pamāṇakaraṇo. Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatim anuppādadhammā. Yāvatā kho, āvuso, appamāṇā cetovimuttiyo, akuppā tāsam cetovimutti aggamakkhāyati. Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena. Rāgo kho, āvuso, kiñcano, doso kiñcano, moho kiñcano. Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatim anuppādadhammā. Yāvatā kho, āvuso, ākiñcaññā cetovimuttiyo, akuppā tāsam cetovimutti aggamakkhāyati. Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena. Rāgo kho, āvuso, nimittakaraṇo, doso nimittakaraṇo, moho nimittakaraṇo. Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatim anuppādadhammā. Yāvatā kho, āvuso, animittā cetovimuttiyo, akuppā tāsam cetovimutti aggamakkhāyati. Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena. Ayaṃ kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekatthā byañjanameva nāna”nti.

Idamavocāyasmā sārīputto. Attamano āyasmā mahākoṭṭhiko āyasmato sārīputtassa bhāsitaṃ abhinandīti.

Mahāvedallasuttaṃ niṭṭhitaṃ tatiyaṃ.

#### 4. Cūḷavedallasuttaṃ

**460.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho visākho upāsako yena dhammadinnā bhikkhunī tenupasaṅkami; upasaṅkamitvā dhammadinnaṃ bhikkhuniṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho visākho upāsako dhammadinnaṃ bhikkhuniṃ etadavoca – “‘sakkāyo sakkāyo’ ti, ayye, vuccati. Katamo nu kho, ayye, sakkāyo vutto bhagavatā’ ti? ‘Pañca kho ime, āvuso visākha, upādānakkhandhā sakkāyo vutto bhagavatā, seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārūpādānakkhandho, viññāṇupādānakkhandho. Ime kho, āvuso visākha, pañcupādānakkhandhā sakkāyo vutto bhagavatā’ ti.

“Sādhayye” ti kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā

anumoditvā dhammadinnaṃ bhikkhuniṃ uttariṃ pañhaṃ apucchi – “sakkāyasamudayo sakkāyasamudayo’ti, ayye, vuccati. Katamo nu kho, ayye, sakkāyasamudayo vutto bhagavatā’ti? “Yāyaṃ, āvuso visākha, taṇhā ponobbhavikā nandīrāgasahagatā tatratarābhinandinī, seyyathidaṃ – kāmataṇhā bhavataṇhā vibhavataṇhā; ayaṃ kho, āvuso visākha, sakkāyasamudayo vutto bhagavatā’ti.

“Sakkāyanirodho sakkāyanirodho’ti, ayye, vuccati. Katamo nu kho, ayye, sakkāyanirodho vutto bhagavatā’ti?

“Yo kho, āvuso visākha, tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo; ayaṃ kho, āvuso visākha, sakkāyanirodho vutto bhagavatā’ti.

“Sakkāyanirodhagāminī paṭipadā sakkāyanirodhagāminī paṭipadā’ti, ayye, vuccati. Katamā nu kho, ayye, sakkāyanirodhagāminī paṭipadā vuttā bhagavatā’ti?

“Ayameva kho, āvuso visākha, ariyo aṭṭhaṅgiko maggo sakkāyanirodhagāminī paṭipadā vuttā bhagavatā, seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī’ti.

“Taññeva nu kho, ayye, upādānaṃ te [teva (sī.)] pañcupādānakkhandhā udāhu aññatra pañcahupādānakkhandhehi upādāna’ti? “Na kho, āvuso visākha, taññeva upādānaṃ te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānaṃ. Yo kho, āvuso visākha, pañcasu upādānakkhandhesu chandarāgo taṃ tattha upādāna’ti.

**461.** “Kathaṃ panāyye, sakkāyadiṭṭhi hotī’ti? “Idhāvuso visākha, assutavā puthujjano, ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Vedanaṃ...pe... saññaṃ... saṅkhāre... viññānaṃ attato samanupassati, viññānavantaṃ vā attānaṃ, attani vā viññānaṃ, viññānasmiṃ vā attānaṃ. Evaṃ kho, āvuso visākha, sakkāyadiṭṭhi hotī’ti.

“Kathaṃ panāyye, sakkāyadiṭṭhi na hotī’ti?

“Idhāvuso visākha, sutavā ariyasāvako, ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto, na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ. Na vedanaṃ... pe... na saññaṃ... na saṅkhāre...pe... na viññānaṃ attato samanupassati, na viññānavantaṃ vā attānaṃ, na attani vā viññānaṃ, na viññānasmiṃ vā attānaṃ. Evaṃ kho, āvuso visākha, sakkāyadiṭṭhi na hotī’ti.

**462.** “Katamo panāyye, ariyo aṭṭhaṅgiko maggo’ti?

“Ayameva kho, āvuso visākha, ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī’ti. “Ariyo panāyye, aṭṭhaṅgiko maggo saṅkhato udāhu asaṅkhato’ti?

“Ariyo kho, āvuso visākha, aṭṭhaṅgiko maggo saṅkhato’ti.

“Ariyena nu kho, ayye, aṭṭhaṅgikena maggena tayo khandhā saṅgahitā udāhu tīhi khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito’ti?

“Na kho, āvuso visākha, ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahitā; tīhi ca kho, āvuso visākha, khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito. Yā cāvuso visākha, sammāvācā yo ca

sammākamanto yo ca sammāājīvo ime dhammā sīlakkhandhe saṅgahitā. Yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ime dhammā samādhikkhandhe saṅgahitā. Yā ca sammādiṭṭhi yo ca sammāsaṅkappo, ime dhammā paññākkhandhe saṅgahitā’’ti.

‘‘Katamo panāyye, samādhi, katame dhammā samādhinimittā, katame dhammā samādhiparikkhārā, katamā samādhibhāvanā’’ti?

‘‘Yā kho, āvuso visākha, cittassa ekaggatā ayaṃ samādhi; cattāro satipaṭṭhānā samādhinimittā; cattāro sammappadhānā samādhiparikkhārā. Yā tesamyeva dhammānaṃ āsevanā bhāvanā bahulīkammaṃ, ayaṃ ettha samādhibhāvanā’’ti.

**463.** ‘‘Kati panāyye, saṅkhārā’’ti?

‘‘Tayome, āvuso visākha, saṅkhārā – kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro’’ti.

‘‘Katamo panāyye, kāyasaṅkhāro, katamo vacīsaṅkhāro, katamo cittasaṅkhāro’’ti?

‘‘Assāsapassāsā kho, āvuso visākha, kāyasaṅkhāro, vitakkavicārā vacīsaṅkhāro, saññā ca vedanā ca cittasaṅkhāro’’ti.

‘‘Kasmā panāyye, assāsapassāsā kāyasaṅkhāro, kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro’’ti?

‘‘Assāsapassāsā kho, āvuso visākha, kāyikā ete dhammā kāyappaṭibaddhā, tasmā assāsapassāsā kāyasaṅkhāro. Pubbe kho, āvuso visākha, vitakketvā vicāretvā pacchā vācaṃ bhindati, tasmā vitakkavicārā vacīsaṅkhāro. Saññā ca vedanā ca cetasikā ete dhammā cittappaṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro’’ti.

**464.** ‘‘Kathaṃ panāyye, saññāvedayitanirodhasamāpatti hotī’’ti?

‘‘Na kho, āvuso visākha, saññāvedayitanirodhaṃ samāpajjantassa bhikkhuno evaṃ hoti – ‘ahaṃ saññāvedayitanirodhaṃ samāpajjissa’nti vā, ‘ahaṃ saññāvedayitanirodhaṃ samāpajjāmī’nti vā, ‘ahaṃ saññāvedayitanirodhaṃ samāpanno’nti vā. Atha khvāssa pubbeva tathā cittaṃ bhāvitāṃ hoti yaṃ taṃ tathattāya upanetī’’ti.

‘‘Saññāvedayitanirodhaṃ samāpajjantassa panāyye, bhikkhuno katame dhammā paṭhamaṃ nirujjhanti – yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro’’ti?  
‘‘Saññāvedayitanirodhaṃ samāpajjantassa kho, āvuso visākha, bhikkhuno paṭhamaṃ nirujjhati vacīsaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāro’’ti.

‘‘Kathaṃ panāyye, saññāvedayitanirodhasamāpattiyā vuṭṭhānaṃ hotī’’ti?

‘‘Na kho, āvuso visākha, saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa bhikkhuno evaṃ hoti – ‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhahissa’nti vā, ‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhahāmī’nti vā, ‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhito’nti vā. Atha khvāssa pubbeva tathā cittaṃ bhāvitāṃ hoti yaṃ taṃ tathattāya upanetī’’ti.

‘‘Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa panāyye, bhikkhuno katame dhammā paṭhamaṃ uppajjanti – yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro’’ti?  
‘‘Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa kho, āvuso visākha, bhikkhuno paṭhamaṃ uppajjati



cittasaṅkhāro, tato kāyasaṅkhāro, tato vacīsaṅkhāro’’ti.

‘‘Saññāvedayitanirodhasamāpattiyā vuṭṭhitam panāyye, bhikkhum kati phassā phusanti’’ti?  
 ‘‘Saññāvedayitanirodhasamāpattiyā vuṭṭhitam kho, āvuso visākha, bhikkhum tayo phassā phusanti –  
 suññato phasso, animitto phasso, appaṇihito phasso’’ti.

‘‘Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa panāyye, bhikkhuno kiṃninnam cittam hoti  
 kiṃpoṇam kiṃpabbhāra’’nti? ‘‘Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa kho, āvuso visākha,  
 bhikkhuno vivekaninnam cittam hoti, vivekaṇoṇam vivekapabbhāra’’nti.

**465.** ‘‘Kati panāyye, vedanā’’ti?

‘‘Tisso kho imā, āvuso visākha, vedanā – sukhā vedanā, dukkhā vedanā, adukkhamasukhā  
 vedanā’’ti.

‘‘Katamā panāyye, sukhā vedanā, katamā dukkhā vedanā, katamā adukkhamasukhā vedanā’’ti?

‘‘Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā sukham sātāṃ vedayitaṃ – ayaṃ sukhā  
 vedanā. Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā dukkham asātāṃ vedayitaṃ – ayaṃ dukkhā  
 vedanā. Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā neva sātāṃ nāsātāṃ vedayitaṃ – ayaṃ  
 adukkhamasukhā vedanā’’ti.

‘‘Sukhā panāyye, vedanā kiṃsukhā kiṃdukkhā, dukkhā vedanā kiṃsukhā kiṃdukkhā,  
 adukkhamasukhā vedanā kiṃsukhā kiṃdukkhā’’ti?

‘‘Sukhā kho, āvuso visākha, vedanā ṭhitisukhā vipariṇāmadukkhā; dukkhā vedanā ṭhitudukkhā  
 vipariṇāmasukhā; adukkhamasukhā vedanā ñāṇasukhā aññānadukkhā’’ti.

‘‘Sukhāya panāyye, vedanāya kiṃ anusayo anuseti, dukkhāya vedanāya kiṃ anusayo anuseti,  
 adukkhamasukhāya vedanāya kiṃ anusayo anuseti’’ti?

‘‘Sukhāya kho, āvuso visākha, vedanāya rāgānusayo anuseti, dukkhāya vedanāya paṭighānusayo  
 anuseti, adukkhamasukhāya vedanāya avijjānusayo anuseti’’ti.

‘‘Sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo anuseti, sabbāya dukkhāya vedanāya  
 paṭighānusayo anuseti, sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti’’ti?

‘‘Na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo anuseti, na sabbāya dukkhāya  
 vedanāya paṭighānusayo anuseti, na sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti’’ti.

‘‘Sukhāya panāyye, vedanāya kiṃ pahātabbam, dukkhāya vedanāya kiṃ pahātabbam,  
 adukkhamasukhāya vedanāya kiṃ pahātabba’’nti?

‘‘Sukhāya kho, āvuso visākha, vedanāya rāgānusayo pahātabbo, dukkhāya vedanāya paṭighānusayo  
 pahātabbo, adukkhamasukhāya vedanāya avijjānusayo pahātabbo’’ti.

‘‘Sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo pahātabbo, sabbāya dukkhāya vedanāya  
 paṭighānusayo pahātabbo, sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo’’ti?

‘‘Na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo pahātabbo, na sabbāya dukkhāya

vedanāya paṭighānusayo pahātabbo, na sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo. Idhāvuso visākha, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati. Rāgaṃ tena pajahati, na tattha rāgānusayo anuseti. Idhāvuso visākha, bhikkhu iti paṭisañcikkhati – ‘kudāssu nāmāhaṃ tadāyatanam upasampajja viharissāmi yadariyā etarahi āyatanam upasampajja viharantī’ti? Iti anuttaresu vimokkhesu piham upaṭṭhāpayato uppajjati pihāppaccayā domanassam. Paṭigham tena pajahati, na tattha paṭighānusayo anuseti. Idhāvuso visākha, bhikkhu sukhasa ca pahānā, dukkhasa ca pahānā, pubbeva somanassadomanassānam atthaṅgamā, adukkhamasukham upekkhāsati pārisuddhiṃ catuttham jhānam upasampajja viharati. Avijjam tena pajahati, na tattha avijjānusayo anusetī’ti.

**466.** “Sukhāya panāyye, vedanāya kiṃ paṭibhāgo’ti?

“Sukhāya kho, āvuso visākha, vedanāya dukkhā vedanā paṭibhāgo’ti.

“Dukkhāya pannāyye, vedanāya kiṃ paṭibhāgo’ti?

“Dukkhāya kho, āvuso visākha, vedanāya sukkhā vedanā paṭibhāgo’ti.

“Adukkhamasukhāya panāyye, vedanāya kiṃ paṭibhāgo’ti?

“Adukkhamasukhāya kho, āvuso visākha, vedanāya avijjā paṭibhāgo’ti.

“Avijjāya panāyye, kiṃ paṭibhāgo’ti?

“Avijjāya kho, āvuso visākha, vijjā paṭibhāgo’ti.

“Vijjāya panāyye, kiṃ paṭibhāgo’ti?

“Vijjāya kho, āvuso visākha, vimutti paṭibhāgo’ti.

“Vimuttiyā panāyye, kiṃ paṭibhāgo’ti?

“Vimuttiyā kho, āvuso visākha, nibbānam paṭibhāgo’ti.

“Nibbānassa panāyye, kiṃ paṭibhāgo’ti? “Accayāsi, āvuso [accasarāvuso (sī. pī.), accassarāvuso (syā. kaṃ.)] visākha, pañham, nāsakkhi pañhānam pariyantaṃ gahetuṃ. Nibbānogadhañhi, āvuso visākha, brahmacariyaṃ, nibbānaparāyanam nibbānapariyosānam. Ākaṅkhamāno ca tvaṃ, āvuso visākha, bhagavantaṃ upasaṅkamtivā etamatthaṃ puccheyyāsi, yathā ca te bhagavā byākaroti tathā nam dhāreyyāsi’ti.

**467.** Atha kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ dhammadinnaṃ bhikkhuniṃ abhivādetvā padakkhiṇam katvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho visākho upāsako yāvatako ahosi dhammadinnāya bhikkhuniyā saddhiṃ kathāsallāpo taṃ sabbam bhagavato ārocesi. Evaṃ vutte, bhagavā visākham upāsakaṃ etadavoca – “paṇḍitā, visākha, dhammadinnā bhikkhunī, mahāpaññā, visākha, dhammadinnā bhikkhunī. Maṃ cepi tvaṃ, visākha, etamatthaṃ puccheyyāsi, ahampi taṃ evamevaṃ byākareyyam, yathā taṃ dhammadinnāya bhikkhuniyā byākataṃ. Eso cevetassa [esovetassa (syā. kaṃ.)] attho. Evañca nam [evametaṃ (sī. syā. kaṃ.)] dhārehi’ti.

Idamavoca bhagavā. Attamano visākho upāsako bhagavato bhāsitaṃ abhinandīti.

Cūḷavedallasuttaṃ niṭṭhitam catuttham.

### 5. Cūḷadhammasamādānasuttaṃ

**468.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”’ti. “Bhadante”’ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “cattārimāni, bhikkhave, dhammasamādānāni. Katamāni cattāri? Atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiṃca dukkhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiṃca sukhavipākaṃ”’.

**469.** “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ? Santi, bhikkhave, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘natthi kāmesu doso’ti. Te kāmesu pātabyataṃ āpajjanti. Te kho moḷibaddhāhi [moḷibandhāhi (syā. kaṃ. ka.)] paribbājikāhi paricārenti. Te evamāhaṃsu – ‘kiṃsu nāma te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ pariññaṃ paññapenti? Sukho imissā paribbājikāya taruṇāya mudukāya lomasāya bāhāya samphasso’ti te kāmesu pātabyataṃ āpajjanti. Te kāmesu pātabyataṃ āpajjitvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Te tattha dukkhā tibbā kharā kaṭukā vedanā vedayanti. Te evamāhaṃsu – ‘idaṃ kho te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ pariññaṃ paññapenti, ime hi mayaṃ kāmahetu kāmanidānaṃ dukkhā tibbā kharā kaṭukā vedanā vedayāma’ti. Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse mālūvāsipātikā phaleyya. Atha kho taṃ, bhikkhave, mālūvābijaṃ aññatarasmiṃ sālāmūle nipateyya. Atha kho, bhikkhave, yā tasmim sālā adhivatthā devatā sā bhītā saṃviggā santāsaṃ āpajjeyya. Atha kho, bhikkhave, tasmim sālā adhivatthāya devatāya mittāmaccā ñātisālohitā ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā saṅgama samāgama evaṃ samassāseyyum – ‘mā bhavaṃ bhāyi, mā bhavaṃ bhāyi; appeva nāmetaṃ mālūvābijaṃ moro vā gileyya [moro vā gileyya, godhā vā khādeyya (ka.)], mago vā khādeyya, davadāho [vanadāho (ka.)] vā ḍaheyya, vanakammikā vā uddhareyyum, upacikā vā utṭhaheyyum [udrabheyyum (sī. pī. ka.)], abijaṃ vā panassā’ti. Atha kho taṃ, bhikkhave, mālūvābijaṃ neva moro gileyya, na mago khādeyya, na davadāho ḍaheyya, na vanakammikā uddhareyyum, na upacikā utṭhaheyyum, bijaṃca panassa taṃ pāvussakena meghena abhippavuṭṭhaṃ sammadeva viruheyya. Sāssa mālūvālatā taruṇā mudukā lomasā vilambinī, sā taṃ sālāṃ upaniseveyya. Atha kho, bhikkhave, tasmim sālā adhivatthāya devatāya evamassa – ‘kiṃsu nāma te bhonto mittāmaccā ñātisālohitā ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā mālūvābije anāgatabhayaṃ sampassamānā saṅgama samāgama evaṃ samassāsesum [samassāseyyum (ka.)] – ‘mā bhavaṃ bhāyi mā bhavaṃ bhāyi, appeva nāmetaṃ mālūvābijaṃ moro vā gileyya, mago vā khādeyya, davadāho vā ḍaheyya, vanakammikā vā uddhareyyum, upacikā vā utṭhaheyyum, abijaṃ vā panassā’ti; sukho imissā mālūvālatāya taruṇāya mudukāya lomasāya vilambiniyā samphasso’ti. Sā taṃ sālāṃ anuparihareyya. Sā taṃ sālāṃ anupariharitvā upari viṭabhiṃ [viṭapaṃ (syā. tṭha.)] kareyya. Upari viṭabhiṃ karitvā oghanaṃ janeyya. Oghanaṃ janetvā ye tassa sālāssa mahantā mahantā khandhā te padāleyya. Atha kho, bhikkhave, tasmim sālā adhivatthāya devatāya evamassa – ‘idaṃ kho te bhonto mittāmaccā ñātisālohitā ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā mālūvābije anāgatabhayaṃ sampassamānā saṅgama samāgama evaṃ samassāsesum [samassāseyyum (ka.)] – ‘mā bhavaṃ bhāyi mā bhavaṃ bhāyi, appeva nāmetaṃ mālūvābijaṃ moro vā gileyya, mago vā khādeyya, davadāho vā ḍaheyya, vanakammikā vā uddhareyyum, upacikā vā utṭhaheyyum abijaṃ vā panassā’ti. Yañcāhaṃ [yaṃ vāhaṃ (ka.), svāhaṃ (syā. kaṃ.)] mālūvābijahetu dukkhā tibbā kharā kaṭukā vedanā vedayāmi’ti. Evameva kho, bhikkhave, santi eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino ‘natthi kāmesu doso’ti. Te kāmesu pātabyataṃ āpajjanti. Te moḷibaddhāhi paribbājikāhi paricārenti. Te evamāhaṃsu – ‘kiṃsu nāma te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ pariññaṃ paññapenti? Sukho

imissā paribbājikāya taruṇāya mudukāya lomasāya bāhāya samphasso'ti. Te kāmesu pātabyataṃ āpajjanti. Te kāmesu pātabyataṃ āpajjitvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Te tattha dukkhā tibbā kharā kaṭukā vedanā vedayanti. Te evamāhaṃsu – 'idaṃ kho te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ pariññaṃ paññapenti. Ime hi mayaṃ kāmahetu kāmanidānaṃ dukkhā tibbā kharā kaṭukā vedanā vedayāma'ti. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatīṃ dukkhavipākaṃ.

**470.** “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannadukkhāñceva āyatiñca dukkhavipākaṃ? Idha, bhikkhave, ekacco acelako hoti muttācāro hatthāpalekhano, naehibhaddantiko, natitthabaddantiko, nābhihaṭṭaṃ, na uddissakataṃ, na nimantanaṃ sādīyati, so na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaraṃ, na daṇḍamantaraṃ, na musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārinī, na macchaṃ, na maṃsaṃ, na suraṃ, na merayaṃ, na thusodakaṃ pivati. So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko...pe... sattāgāriko vā hoti sattālopiko. Ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti... sattahipi dattīhi yāpeti. Ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti... sattāhikampi āhāraṃ āhāreti. Iti evarūpaṃ addhamāsikampi pariyaṃyabhaddantabhojanānuyogamanuyutto viharati. So sākabhakkho vā hoti, sāmākabhakkho vā hoti, nīvārahakkho vā hoti, daddulabhakkho vā hoti, haṭṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī. So sāṇānīpi dhāreti, masāṇānīpi dhāreti, chavadussānīpi dhāreti, paṃsukūlānīpi dhāreti, tirīṭṭānīpi dhāreti, ajinānīpi dhāreti, ajinakkhipānīpi dhāreti, kusacīrānīpi dhāreti, vākacīrānīpi dhāreti, phalacīrānīpi dhāreti, kesakambalānīpi dhāreti, vāḷakambalānīpi dhāreti, ulūkapakkhānīpi dhāreti, kesamassulocakopi hoti, kesamassulocānānuyogamanuyutto, ubbhaṭṭhakopi hoti, āsanapaṭikkhitto, ukkuṭīkopi hoti ukkuṭīkappadhānānuyutto, kaṇṭakāpassayīkopi hoti, kaṇṭakāpassaye seyyaṃ kappeti [passa ma. ni. 1.155 mahāsīhanādasutte], sāyatīyakampi udakoroḥānānuyogamanuyutto viharati. Iti evarūpaṃ anekavihitāṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. So kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhāñceva āyatiñca dukkhavipākaṃ.

**471.** “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannadukkhāṃ āyatīṃ sukhavipākaṃ? Idha, bhikkhave, ekacco pakatiyā tibbarāgajātiko hoti, so abhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā tibbadosajātiko hoti, so abhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā tibbamohajātiko hoti, so abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. So sahāpi dukkhena, sahāpi domanassena, assumukhopi rudamāno paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati. So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhāṃ āyatīṃ sukhavipākaṃ.

**472.** “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ? Idha, bhikkhave, ekacco pakatiyā na tibbarāgajātiko hoti, so na abhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā na tibbadosajātiko hoti, so na abhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā na tibbamohajātiko hoti, so na abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. So vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ...pe... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati. So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ. Imāni kho, bhikkhave, cattāri dhammasamādānāni'ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Cūḷadhammasamādānasuttaṃ niṭṭhitam pañcamam.

## 6. Mahādhammasamādānasuttaṃ

473. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”’ti. “Bhadante”’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – “yebhuyyena, bhikkhave, sattā evaṃkāmā evaṃchandā evaṃadhippāyā – ‘aho vata aniṭṭhā akantā amanāpā dhammā parihāyeyyūṃ, iṭṭhā kantā manāpā dhammā abhivaḍḍheyyu’nti. Tesam, bhikkhave, sattānaṃ evaṃkāmānaṃ evaṃchandānaṃ evaṃadhippāyānaṃ aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti. Tatra tumhe, bhikkhave, kaṃ hetuṃ paccethā”’ti? “Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnettikā, bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaññeva paṭibhātu etassa bhāsitassa attho; bhagavato sutvā bhikkhū dhāressanti”’ti. “Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”’ti. “Evaṃ, bhante”’ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca

474. “Idha, bhikkhave, assutavā puthujjano, ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto, sevitaḃbe dhamme na jānāti asevitaḃbe dhamme na jānāti, bhajitaḃbe dhamme na jānāti abhajitaḃbe dhamme na jānāti. So sevitaḃbe dhamme ajānanto asevitaḃbe dhamme ajānanto, bhajitaḃbe dhamme ajānanto abhajitaḃbe dhamme ajānanto, asevitaḃbe dhamme sevati sevitaḃbe dhamme na sevati, abhajitaḃbe dhamme bhajati bhajitaḃbe dhamme na bhajati. Tassa asevitaḃbe dhamme sevato sevitaḃbe dhamme asevato, abhajitaḃbe dhamme bhajato bhajitaḃbe dhamme abhajato aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno.

“Sutavā ca kho, bhikkhave, ariyasāvako, ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisdhammassa kovido sappurisdhamme suvinīto, sevitaḃbe dhamme jānāti asevitaḃbe dhamme jānāti, bhajitaḃbe dhamme jānāti abhajitaḃbe dhamme jānāti. So sevitaḃbe dhamme jānanto asevitaḃbe dhamme jānanto, bhajitaḃbe dhamme jānanto abhajitaḃbe dhamme jānanto, asevitaḃbe dhamme na sevati sevitaḃbe dhamme sevati, abhajitaḃbe dhamme na bhajati bhajitaḃbe dhamme bhajati. Tassa asevitaḃbe dhamme asevato sevitaḃbe dhamme sevato, abhajitaḃbe dhamme abhajato bhajitaḃbe dhamme bhajato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ viddasuno.

475. “Cattārimāni, bhikkhave, dhammasamādānāni. Katamāni cattāri? Atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ.

476. “Tatra, bhikkhave, yamidaṃ [yadidaṃ (sī.)] dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipāka’nti. Taṃ avidvā avijjāgato yathābhūtaṃ nappajānanto taṃ sevati, taṃ na parivajjeti. Tassa taṃ sevato, taṃ aparivajjayato, aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ

āyatim dukkhavipāka'nti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti. Tassa taṃ sevato, taṃ aparivajjayato, aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatim sukhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannadukkhaṃ āyatim sukhavipāka'nti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti. Tassa taṃ asevato, taṃ parivajjayato, aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipāka'nti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti. Tassa taṃ asevato, taṃ parivajjayato, aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno.

**477.** “Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipāka'nti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti. Tassa taṃ asevato, taṃ parivajjayato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ viddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatim dukkhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ āyatim dukkhavipāka'nti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti. Tassa taṃ asevato, taṃ parivajjayato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ viddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatim sukhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannadukkhaṃ āyatim sukhavipāka'nti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na parivajjeti. Tassa taṃ sevato, taṃ aparivajjayato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ viddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipāka'nti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na parivajjeti. Tassa taṃ sevato, taṃ aparivajjayato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ viddasuno.

**478.** “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ? Idha, bhikkhave, ekacco sahāpi dukkhena sahāpi domanassena pāṇātipātī hoti, pāṇātipātapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena adinnādāyī hoti, adinnādānapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena kāmesu micchācārī hoti, kāmesu micchācārapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena musāvādī hoti, musāvādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena pisuṇavāco hoti, pisuṇavācāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena pharusavāco hoti, pharusavācāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena

samphappalāpī hoti, samphappalāpapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena abhijjhālu hoti, abhijjhāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena byāpannacitto hoti, byāpādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena micchādīṭṭhi hoti, micchādīṭṭhipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti. So kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiṅca dukkhavipākam.

**479.** “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākam? Idha, bhikkhave, ekacco sahāpi sukkena sahāpi somanassena pāṇātipātī hoti, pāṇātipātapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena adinnādāyī hoti, adinnādānapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena kāmesumicchācārī hoti, kāmesumicchācārapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena musāvādī hoti, musāvādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena piṣuṇavāco hoti, piṣuṇavācāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena pharusavāco hoti, pharusavācāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena samphappalāpī hoti, samphappalāpapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena abhijjhālu hoti, abhijjhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena byāpannacitto hoti, byāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena micchādīṭṭhi hoti, micchādīṭṭhipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti. So kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākam.

**480.** “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākam? Idha, bhikkhave, ekacco sahāpi dukkhena sahāpi domanassena pāṇātipātā paṭivirato hoti, pāṇātipātā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena adinnādānā paṭivirato hoti, adinnādānā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena kāmesumicchācārā paṭivirato hoti, kāmesumicchācārā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena musāvādā paṭivirato hoti, musāvādā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena piṣuṇāya vācāya paṭivirato hoti, piṣuṇāya vācāya veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena pharusāya vācāya paṭivirato hoti, pharusāya vācāya veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena samphappalāpā paṭivirato hoti, samphappalāpā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena anabhijjhālu hoti, anabhijjhāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena abyāpannacitto hoti, abyāpādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena sammādīṭṭhi hoti, sammādīṭṭhipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti. So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākam.

**481.** “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiṅca sukhavipākam? Idha, bhikkhave, ekacco sahāpi sukkena sahāpi somanassena pāṇātipātā paṭivirato hoti, pāṇātipātā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena adinnādānā paṭivirato hoti, adinnādānā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena kāmesumicchācārā paṭivirato hoti, kāmesumicchācārā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena musāvādā paṭivirato hoti, musāvādā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena piṣuṇāya vācāya paṭivirato hoti, piṣuṇāya vācāya veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena pharusāya vācāya paṭivirato hoti, pharusāya vācāya

veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena samphappalāpā paṭivirato hoti, samphappalāpā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena anabhijjhālu hoti, anabhijjhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena abyāpānaccitto hoti, abyāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena sammādiṭṭhi hoti, sammādiṭṭhipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti. So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapajjati. Idamaṃ, vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākaṃ. Imāni kho, bhikkhave, cattāri dhammasamādānāni.

**482.** “Seyyathāpi, bhikkhave, tittakālābu visena saṃsaṭṭho. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo. Tamenamaṃ evamaṃ vadeyyuṃ – ‘ambho purisa, ayaṃ tittakālābu visena saṃsaṭṭho, sace ākaṅkhasi piva [pipa (sī. pī.)]. Tassa te pivato [pipato (sī. pī.)] ceva nacchādessati vaṇṇenapi gandhenapi rasenapi, pivitvā [pītvā (sī.)] ca pana maraṇamaṃ vā nigacchasi maraṇamattaṃ vā dukkha’nti. So taṃ appaṭisaṅkhāya piveyya, nappaṭinissajjeyya. Tassa taṃ pivato ceva nacchādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇamaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Tathūpamaṃ, bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākaṃ.

**483.** “Seyyathāpi, bhikkhave, āpānīyakaṃso vaṇṇasampanno gandhasampanno rasasampanno. So ca kho visena saṃsaṭṭho. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo. Tamenamaṃ evamaṃ vadeyyuṃ – ‘ambho purisa, ayaṃ āpānīyakaṃso vaṇṇasampanno gandhasampanno rasasampanno. So ca kho visena saṃsaṭṭho, sace ākaṅkhasi piva. Tassa te pivato [pivatopi (ka.)] kho chādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇamaṃ vā nigacchasi maraṇamattaṃ vā dukkha’nti. So taṃ appaṭisaṅkhāya piveyya, nappaṭinissajjeyya. Tassa taṃ pivato kho chādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇamaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Tathūpamaṃ, bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ.

**484.** “Seyyathāpi, bhikkhave, pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ. Atha puriso āgaccheyya paṇḍukarogī. Tamenamaṃ evamaṃ vadeyyuṃ – ‘ambho purisa, idamaṃ pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ, sace ākaṅkhasi piva. Tassa te pivato kho nacchādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī bhavissasi’nti. So taṃ paṭisaṅkhāya piveyya, nappaṭinissajjeyya. Tassa taṃ pivato kho nacchādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī assa. Tathūpamaṃ, bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ.

**485.** “Seyyathāpi, bhikkhave, dadhi ca madhu ca sappi ca phāṇitaṇca ekajjhaṃ saṃsaṭṭhaṃ. Atha puriso āgaccheyya lohitapakkhandiko. Tamenamaṃ evamaṃ vadeyyuṃ – ‘ambho purisa, idamaṃ dadhiṃ ca madhuṃ ca sappiṃ ca phāṇitaṇca ekajjhaṃ saṃsaṭṭhaṃ, sace ākaṅkhasi piva. Tassa te pivato ceva chādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī bhavissasi’nti. So taṃ paṭisaṅkhāya piveyya, nappaṭinissajjeyya. Tassa taṃ pivato ceva chādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī assa. Tathūpamaṃ, bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākaṃ.

**486.** “Seyyathāpi, bhikkhave, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve ādicco nabhaṃ abbhussakkamāno sabbaṃ ākāsaṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocate ca; evameva kho, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākaṃ tadaññe puthusamaṇabrāhmaṇaparappavāde abhivihacca bhāsate ca tapate ca virocate ca’nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.



Mahādhammasamādānasuttaṃ niṭṭhitam chaṭṭham.

## 7. Vīmaṃsakasuttaṃ

**487.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”’ti. “Bhadante”’ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “vīmaṃsakena, bhikkhave, bhikkhunā parassa cetopariyāyaṃ ajānantena [ājānantena (pī. ka.), ajānantena kinti (?)] tathāgate samannesanā kātabbā ‘sammāsambuddho vā no vā’ iti viññāyā”’ti. “Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnettikā bhagavaṃpaṭisaraṇā; sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho; bhagavato sutvā bhikkhū dhāressanti”’ti. “Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”’ti. “Evaṃ, bhante”’ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

**488.** “Vīmaṃsakena, bhikkhave, bhikkhunā parassa cetopariyāyaṃ ajānantena dvīsu dhammesu tathāgato samannesitabbo cakkhusotaviññeyyesu dhammesu – ‘ye saṃkiliṭṭhā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’? Tameṇaṃ samannesamāno evaṃ jānāti – ‘ye saṃkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’”’ti.

“Yato naṃ samannesamāno evaṃ jānāti – ‘ye saṃkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’”’ti, tato naṃ uttariṃ samannesati – ‘ye vītimissā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’? Tameṇaṃ samannesamāno evaṃ jānāti – ‘ye vītimissā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’”’ti.

“Yato naṃ samannesamāno evaṃ jānāti – ‘ye vītimissā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’”’ti, tato naṃ uttariṃ samannesati – ‘ye vodātā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’? Tameṇaṃ samannesamāno evaṃ jānāti – ‘ye vodātā cakkhusotaviññeyyā dhammā, saṃvijjanti te tathāgatassā’”’ti.

“Yato naṃ samannesamāno evaṃ jānāti – ‘ye vodātā cakkhusotaviññeyyā dhammā, saṃvijjanti te tathāgatassā’”’ti, tato naṃ uttariṃ samannesati – ‘dīgharattaṃ samāpanno ayamāyasmā imaṃ kusalaṃ dhammaṃ, udāhu ittarasamāpanno’? Tameṇaṃ samannesamāno evaṃ jānāti – ‘dīgharattaṃ samāpanno ayamāyasmā imaṃ kusalaṃ dhammaṃ, nāyamāyasmā ittarasamāpanno’”’ti.

“Yato naṃ samannesamāno evaṃ jānāti – ‘dīgharattaṃ samāpanno ayamāyasmā imaṃ kusalaṃ dhammaṃ, nāyamāyasmā ittarasamāpanno’”’ti, tato naṃ uttariṃ samannesati – ‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, saṃvijjantassa idhekacce ādīnavā’? Na tāva, bhikkhave, bhikkhuno idhekacce ādīnavā saṃvijjanti yāva na ñattajjhāpanno hoti yasappatto. Yato ca kho, bhikkhave, bhikkhu ñattajjhāpanno hoti yasappatto, athassa idhekacce ādīnavā saṃvijjanti. Tameṇaṃ samannesamāno evaṃ jānāti – ‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, nāssa idhekacce ādīnavā saṃvijjanti’”’ti.

“Yato naṃ samannesamāno evaṃ jānāti – ‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, nāssa idhekacce ādīnavā saṃvijjanti’”’ti, tato naṃ uttariṃ samannesati – ‘abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato; vītarāgattā kāme na sevati khayā rāgassā’? Tameṇaṃ samannesamāno evaṃ jānāti – ‘abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato; vītarāgattā kāme na sevati khayā rāgassā’”’ti. Tañce, bhikkhave, bhikkhuṃ pare evaṃ puccheyyūṃ – ‘ke panāyasmato ākāra, ke anvayā, yenāyasmā evaṃ vadesi – abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato; vītarāgattā kāme na sevati khayā rāgassā’”’ti. Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘tathā hi pana ayamāyasmā saṅghe vā viharanto eko vā viharanto, ye ca tattha sugatā ye ca tattha duggatā, ye ca tattha gaṇamanusāsanti, ye ca idhekacce āmisesu saṃdissanti, ye ca idhekacce āmisenā anupalittā, nāyamāyasmā taṃ tena avajānāti. Sammukhā kho pana metam bhagavato sutam sammukhā paṭiggahitaṃ – abhayūparato hamasmi, nāhamasmi bhayūparato, vītarāgattā kāme na sevāmi khayā

rāgassā'ti.

**489.** “Tatra, bhikkhave, tathāgatova uttarim paṭipucchitabbo – ‘ye saṃkiliṭṭhā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti? Byākaramāno, bhikkhave, tathāgato evaṃ byākareyya – ‘ye saṃkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’”ti.

“Ye vītimissā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vāti? Byākaramāno, bhikkhave, tathāgato evaṃ byākareyya – ‘ye vītimissā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’ti.

“Ye vodātā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vāti? Byākaramāno, bhikkhave, tathāgato evaṃ byākareyya – ‘ye vodātā cakkhusotaviññeyyā dhammā, saṃvijjanti te tathāgatassa; etaṃpathohamasmi, etaṃgocaro [etapathohamasmi etagocaro (sī. syā. kaṃ. pī.)], no ca tena tammayo’ti.

“Evaṃvādiṃ kho, bhikkhave, satthāraṃ arahati sāvako upasaṅkamituṃ dhammassavanāya. Tassa satthā dhammaṃ deseti uttaruttariṃ paṇītapāṇītaṃ kaṇhasukkasappaṭibhāgaṃ. Yathā yathā kho, bhikkhave, bhikkhuno satthā dhammaṃ deseti uttaruttariṃ paṇītapāṇītaṃ kaṇhasukkasappaṭibhāgaṃ tathā tathā so tasmim dhamme abhiññāya idhekaccaṃ dhammaṃ dhammesu niṭṭhaṃ gacchati, satthari pasīdati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno saṅgho’ti. Tañce, bhikkhave, bhikkhuṃ pare evaṃ puccheyyūṃ – ‘ke paṇāyasmato ākāra, ke anvayā, yenāyasmā evaṃ vadesi – sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno saṅgho’ti? Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘idhāhaṃ, āvuso, yena bhagavā tenupasaṅkamiṃ dhammassavanāya. Tassa me bhagavā dhammaṃ deseti uttaruttariṃ paṇītapāṇītaṃ kaṇhasukkasappaṭibhāgaṃ. Yathā yathā me, āvuso, bhagavā dhammaṃ deseti uttaruttariṃ paṇītapāṇītaṃ kaṇhasukkasappaṭibhāgaṃ tathā tathāhaṃ tasmim dhamme abhiññāya idhekaccaṃ dhammaṃ dhammesu niṭṭhamagamaṃ, satthari pasīdiṃ – sammāsambuddho bhagavā, svākkhāto bhagavatā, dhammo, suppaṭipanno saṅgho’ti.

**490.** “Yassa kassaci, bhikkhave, imehi ākārehi imehi padehi imehi byañjanehi tathāgate saddhā nivīṭṭhā hoti mūlajātaṃ patīṭṭhitā, ayaṃ vuccati, bhikkhave, ākāravatī saddhā dassanamūlikā, dalhā; asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ. Evaṃ kho, bhikkhave, tathāgate dhammasamannesanā hoti. Evañca pana tathāgato dhammatāsusamanniṭṭho hoti’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Vīmaṃsakasuttaṃ niṭṭhitaṃ sattamaṃ.

## 8. Kosambiyasuttaṃ

**491.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme. Tena kho pana samayena kosambiyaṃ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti. Te na ceva aññamaññaṃ saññāpentī na ca saññattim upenti, na ca aññamaññaṃ nijjhāpentī, na ca nijjhattim upenti. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisino kho so bhikkhu bhagavantam etadavoca – ‘idha, bhante, kosambiyaṃ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti, te na ceva aññamaññaṃ saññāpentī, na ca saññattim upenti, na ca aññamaññaṃ nijjhāpentī, na ca nijjhattim upenti’”ti.

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi – “ehi tvam, bhikkhu, mama vacanena te

bhikkhū āmantehi – ‘sattā vo āyasmante āmantetī’”ti. “Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – “sattā āyasmante āmantetī”ti. “Evaṃvuso”ti kho te bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca – “saccaṃ kira tumhe, bhikkhave, bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, te na ceva aññamaññaṃ saññāpetha, na ca saññattim upetha, na ca aññamaññaṃ nijjhāpetha, na ca nijhattim upethā”ti? “Evaṃ, bhante”. “Taṃ kiṃ maññatha, bhikkhave, yasmiṃ tumhe samaye bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, api nu tumhākaṃ tasmim samaye mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca, mettaṃ vacīkammaṃ...pe... mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho cā”ti? “No hetam, bhante”. “Iti kira, bhikkhave, yasmiṃ tumhe samaye bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, neva tumhākaṃ tasmim samaye mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca, na mettaṃ vacīkammaṃ...pe... na mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Atha kiñcarahi tumhe, moghapurisā, kiṃ jānantā kiṃ passantā bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, te na ceva aññamaññaṃ saññāpetha, na ca saññattim upetha, na ca aññamaññaṃ nijjhāpetha, na ca nijhattim upetha? Tañhi tumhākaṃ, moghapurisā, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

**492.** Atha kho bhagavā bhikkhū āmantesi – “chayime, bhikkhave, dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti. Katame cha? Idha, bhikkhave, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ, bhikkhave, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ, bhikkhave, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ, bhikkhave, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādharmaṇabhogī. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ, bhikkhave, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasattāni aparāmaṭṭhāni samādhisaṃvattanikāni tathārūpesu sīlesu sīlasāmaññaṅgato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ, bhikkhave, bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhisāmaññaṅgato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Ime kho, bhikkhave, cha sāraṇīyā dhammā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti. Imesaṃ kho, bhikkhave, channaṃ sāraṇīyānaṃ dhammānaṃ etaṃ aggaṃ etaṃ saṅgāhikaṃ [saṅgāhakaṃ (?)] etaṃ saṅghātanikaṃ – yadidaṃ yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya. Seyyathāpi, bhikkhave, kūṭāgārassa etaṃ aggaṃ etaṃ

saṅgāhikaṃ etaṃ saṅghāṇikaṃ yadidaṃ kūṭaṃ; evameva kho, bhikkhave, imesaṃ channaṃ sārāṇīyānaṃ dhammānaṃ etaṃ aggamaṃ etaṃ saṅgāhikaṃ etaṃ saṅghāṇikaṃ yadidaṃ yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya.

**493.** “Kathaṅca, bhikkhave, yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya? Idha, bhikkhave, bhikkhu araṅṅagato vā rukkhamaḷagato vā suṅṅāgāragato vā iti paṭisaṅcikkhati – ‘atthi nu kho me taṃ pariyuṭṭhānaṃ ajjhataṃ appahīnaṃ, yenāhaṃ pariyuṭṭhānaṃ pariyuṭṭhitacitto yathābhūtaṃ nappajāneyyaṃ na passeyya’nti? Sace, bhikkhave, bhikkhu kāmarāgapariyuṭṭhito hoti, pariyuṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu byāpādapariyuṭṭhito hoti, pariyuṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu thīnamiddhapariyuṭṭhito hoti, pariyuṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu uddhaccakukkucapariyuṭṭhito hoti, pariyuṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu vicikicchāpariyuṭṭhito hoti, pariyuṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu idhalokacintāya pasuto hoti, pariyuṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu paralokacintāya pasuto hoti, pariyuṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu bhaṇḍanaajāto kalahajāto vivādāpanno aññaṃaññaṃ mukhasattīhi vitudanto viharati, pariyuṭṭhitacittova hoti. So evaṃ pajānāti – ‘natthi kho me taṃ pariyuṭṭhānaṃ ajjhataṃ appahīnaṃ, yenāhaṃ pariyuṭṭhānaṃ pariyuṭṭhitacitto yathābhūtaṃ nappajāneyyaṃ na passeyyaṃ. Suppaṇihitaṃ me mānaṃ saccānaṃ bodhāyā’ti. Idamassa paṭhamāṃ ñānaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

**494.** “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisaṅcikkhati – ‘imaṃ nu kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbuti’nti? So evaṃ pajānāti – ‘imaṃ kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbuti’nti. Idamassa dutiyaṃ ñānaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

**495.** “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisaṅcikkhati – ‘yathā rūpāyāhaṃ diṭṭhiyā samannāgato, atthi nu kho ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato’ti? So evaṃ pajānāti – ‘yathārūpāyāhaṃ diṭṭhiyā samannāgato, natthi ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato’ti. Idamassa tatiyaṃ ñānaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

**496.** “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisaṅcikkhati – ‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti. Kathaṃrūpāya ca, bhikkhave, dhammatāya diṭṭhisampanno puggalo samannāgato? Dhammatā esā, bhikkhave, diṭṭhisampannassa puggalassa – ‘kiñcāpi tathārūpiṃ āpattiṃ āpajjati, yathārūpāya āpattiyā vuṭṭhānaṃ paññāyati, atha kho naṃ khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānīkaroti; desetvā vivaritvā uttānīkatvā āyatim saṃvaram āpajjati’. Seyyathāpi, bhikkhave, daharo kumāro mando uttānaseyyako hatthena vā pādena vā aṅgāraṃ akkamitvā khippameva paṭisaṃharati; evameva kho, bhikkhave, dhammatā esā diṭṭhisampannassa puggalassa – ‘kiñcāpi tathārūpiṃ āpattiṃ āpajjati yathārūpāya āpattiyā vuṭṭhānaṃ paññāyati, atha kho naṃ khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānīkaroti; desetvā vivaritvā uttānīkatvā āyatim saṃvaram āpajjati’. So evaṃ pajānāti – ‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti. Idamassa catutthaṃ ñānaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

**497.** “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisaṅcikkhati – ‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti. Kathaṃrūpāya ca, bhikkhave, dhammatāya diṭṭhisampanno puggalo samannāgato? Dhammatā esā, bhikkhave, diṭṭhisampannassa puggalassa – ‘kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacāni kiṃkaraṇīyāni tattha ussukkaṃ āpanno hoti, atha khvāssa tibbāpekkhā hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya’. Seyyathāpi, bhikkhave, gāvī taruṇavacchā thambaṅca ālumpati vacchakaṅca

apacinati; evameva kho, bhikkhave, dhammatā esā diṭṭhisampannassa puggalassa – ‘kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacaṇi kiṃkaraṇīyāni tattha ussukkaṃ āpanno hoti, atha khvāssa tibbāpekkhā hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya’. So evaṃ pajānāti – ‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti. Idamassa pañcamamā ñāṇam adhigataṃ hoti ariyam lokuttaram asādhāraṇam puthujjanehi.

**498.** “Puna caparam, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti. Kathamrūpāya ca, bhikkhave, balatāya diṭṭhisampanno puggalo samannāgato? Balatā esā, bhikkhave, diṭṭhisampannassa puggalassa yaṃ tathāgatappavedite dhammavinaye desiyamāne aṭṭhimkatvā manasikatvā sabbacetasā [sabbacetaso (sī. syā. kam. pī.), sabbam cetasā (ka.)] samannāharitvā ohitasoto dhammam suṇāti. So evaṃ pajānāti – ‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti. Idamassa chaṭṭhamā ñāṇam adhigataṃ hoti ariyam lokuttaram asādhāraṇam puthujjanehi.

**499.** “Puna caparam, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti. Kathamrūpāya ca, bhikkhave, balatāya diṭṭhisampanno puggalo samannāgato? Balatā esā, bhikkhave, diṭṭhisampannassa puggalassa yaṃ tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmojjaṃ. So evaṃ pajānāti – ‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti. Idamassa sattamaṃ ñāṇam adhigataṃ hoti ariyam lokuttaram asādhāraṇam puthujjanehi.

**500.** “Evaṃ sattaṅgasamannāgatassa kho, bhikkhave, ariyasāvakassa dhammatā susamanniṭṭhā hoti sotāpattiphalasacchikiriyāya. Evaṃ sattaṅgasamannāgato kho, bhikkhave, ariyasāvako sotāpattiphalasamannāgato hoti’ ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Kosambiyasuttaṃ niṭṭhitaṃ aṭṭhamam.

## 9. Brahmanimantanikasuttaṃ

**501.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Ekamidāham, bhikkhave, samayaṃ ukkaṭṭhāyam viharāmi subhagavane sālārājamūle. Tena kho pana, bhikkhave, samayena bakassa brahmuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – ‘idaṃ niccam, idaṃ dhuvam, idaṃ sassatam, idaṃ kevalam, idaṃ acavanadhammam, idaṃhi na jāyati na jīyati na mīyati na cavati na upapajjati, ito ca panaññaṃ uttari nissaraṇam natthi’ti. Atha khvāham, bhikkhave, bakassa brahmuno cetasā cetoparivitakkamaññāya – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāham pasāreyya, pasāritaṃ vā bāham samiñjeyya, evameva – ukkaṭṭhāyam subhagavane sālārājamūle antarahito tasmim brahmaloke pāturahosiṃ. Addasā kho maṃ, bhikkhave, bako brahmā dūratova āgacchantam; disvāna maṃ etadavoca – ‘ehi kho, mārisa, svāgataṃ, mārisa! Cirassam kho, mārisa, imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya. Idaṃhi, mārisa, niccam, idaṃ dhuvam, idaṃ sassatam, idaṃ kevalam, idaṃ acavanadhammam, idaṃhi na jāyati na jīyati na mīyati na cavati na upapajjati. Ito ca panaññaṃ uttari nissaraṇam natthi’”ti.

Evaṃ vutte, aham, bhikkhave, bakaṃ brahmānaṃ etadavocaṃ – “avijjāgato vata, bho, bako brahmā; avijjāgato vata, bho, bako brahmā; yatra hi nāma aniccaṃyeva samānaṃ niccanti vakkhati,

addhuvamyeva samānaṃ dhuvanti vakkhati, asassatamyeva samānaṃ sassatanti vakkhati, akevalamyeva samānaṃ kevalanti vakkhati, cavanadhammameva samānaṃ acavanadhammanti vakkhati; yattha ca pana jāyati jīyati mīyati cavati upapajjati tañca vakkhati – ‘idañhi na jāyati na jīyati na mīyati na cavati na upapajjati’ ti; santañca panaññaṃ uttari nissaraṇaṃ ‘natthaññaṃ uttari nissaraṇa’nti vakkhati’ ti.

**502.** “Atha kho, bhikkhave, māro pāpimā aññataraṃ brahmapārisajjaṃ anvāvisitvā maṃ etadavoca – ‘bhikkhu, bhikkhu, metamāsado metamāsado, eso hi, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadattitudaso vasavattī issaro kattā nimmātā seṭṭho sajitā [sajjitā (syā. kaṃ. ka.), sañjitā (sī. pī.)] vasī pitā bhūtabhabyānaṃ. Ahesuṃ kho ye, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ pathavīgarahakā pathavījigucchakā, āpagarahakā āpajigucchakā, tejagarahakā tejajigucchakā, vāyagarahakā vāyajigucchakā, bhūtagarahakā bhūtajigucchakā, devagarahakā devajigucchakā, pajāpatigarahakā pajāpatijigucchakā, brahmagarahakā brahmajigucchakā – te kāyassa bheda pāṇupacchedā hīne kāye patiṭṭhitā ahesuṃ. Ye pana, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ pathavīpasamsakā pathavābhinandino, āpapasamsakā āpābhinandino, tejapasamsakā tejābhinandino, vāyapasamsakā vāyābhinandino, bhūtapasamsakā bhūtābhinandino, devapasamsakā devābhinandino, pajāpatipasamsakā pajāpatābhinandino, brahmapasamsakā brahmābhinandino – te kāyassa bheda pāṇupacchedā paṇite kāye patiṭṭhitā. Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi – ‘iṅgha tvaṃ, mārisa, yadeva te brahmā āha tadeva tvaṃ karohi, mā tvaṃ brahmuno vacanaṃ upātivattittho’. Sace kho tvaṃ, bhikkhu, brahmuno vacanaṃ upātivattissasi, seyyathāpi nāma puriso siriṃ āgacchantiṃ daṇḍena paṭippanāmeyya, seyyathāpi vā pana, bhikkhu, puriso narakappapāte papatanto hatthehi ca pādehi ca pathaviṃ virādheyya, evaṃ sampadamidaṃ, bhikkhu, tuyhaṃ bhavissati. ‘Iṅghaṃ tvaṃ, mārisa, yadeva te brahmā āha tadeva tvaṃ karohi, mā tvaṃ brahmuno vacanaṃ upātivattittho. Nanu tvaṃ, bhikkhu, passasi brahmapariṣaṃ sannipatita’nti? Iti kho maṃ, bhikkhave, māro pāpimā brahmapariṣaṃ upanesi.

“Evaṃ vutte, ahaṃ, bhikkhave, māraṃ pāpimantaṃ etadavocaṃ – ‘jānāmi kho tāhaṃ, pāpima; mā tvaṃ maññittho – na maṃ jānāti’ ti. Māro tvamasi, pāpima. Yo ceva, pāpima, brahmā, yā ca brahmapariṣā, ye ca brahmapārisajjā, sabbeva tava hatthagatā sabbeva tava vasaṃgatā. Tuyhañhi, pāpima, evaṃ hoti – ‘esopi me assa hatthagato, esopi me assa vasaṃgato’ ti. Ahaṃ kho pana, pāpima, neva tava hatthagato neva tava vasaṃgato’ ti.

**503.** “Evaṃ vutte, bhikkhave, bako brahmā maṃ etadavoca – ‘ahañhi, mārisa, niccamyeva samānaṃ niccanti vadāmi, dhuvamyeva samānaṃ dhuvanti vadāmi, sassatamyeva samānaṃ sassatanti vadāmi, kevalamyeva samānaṃ kevalanti vadāmi, acavanadhammameva samānaṃ acavanadhamma’nti vadāmi, yattha ca pana na jāyati na jīyati na mīyati na cavati na upapajjati tadevāhaṃ vadāmi – ‘idañhi na jāyati na jīyati na mīyati na cavati na upapajjati’ ti. Asantañca panaññaṃ uttari nissaraṇaṃ ‘natthaññaṃ uttari nissaraṇa’nti vadāmi. Ahesuṃ kho, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ yāvatakaṃ tuyhaṃ kasiṇaṃ āyu tāvatakaṃ tesam tapokammameva ahoṣi. Te kho evaṃ jāneyyūṃ – ‘santañca panaññaṃ uttari nissaraṇaṃ atthaññaṃ uttari nissaraṇanti, asantaṃ vā aññaṃ uttari nissaraṇaṃ natthaññaṃ uttari nissaraṇa’nti. Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi – ‘na cevaññaṃ uttari nissaraṇaṃ dakkhissasi, yāvadeva ca pana kilamathassa vighātassa bhāgī bhavissasi. Sace kho tvaṃ, bhikkhu, pathaviṃ ajjhossissasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo. Sace āpaṃ... tejaṃ... vāyaṃ... bhūte... deve... pajāpatiṃ... brahmaṃ ajjhossissasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo’ ti.

“Ahampi kho evaṃ, brahme, jānāmi – sace pathaviṃ ajjhossissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo. ‘Sace āpaṃ... tejaṃ... vāyaṃ... bhūte... deve... pajāpatiṃ... brahmaṃ ajjhossissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo’ ti api ca te ahaṃ, brahme, gatiñca pajānāmi, jutiñca pajānāmi – evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā’ ti.

“Yathākathaṃ pana me tvaṃ, mārisa, gatiñca pajānāsi, jutiñca pajānāsi – ‘evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā’ ti?”

“Yāvata candimasūriyā, pariharanti disā bhanti virocana; Tāva sahasadhā loko, ettha te vattate [vattatī (sī. syā. kaṃ. pī.)] vaso.

“Paroparañca [parovarañca (sī. pī.)] jānāsi, atho rāgavirāginam; Itthabhāvaññathābhāvaṃ, sattānaṃ āgatiṃ gati’nti.

“Evaṃ kho te ahaṃ, brahme, gatiñca pajānāmi jutiñca pajānāmi – ‘evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā’ ti.

**504.** “Atthi kho, brahme, añño kāyo, taṃ tvaṃ na jānāsi na passasi; tamaḥaṃ jānāmi passāmi. Atthi kho, brahme, ābhassarā nāma kāyo yato tvaṃ cuto idhūpapanno. Tassa te aticiranivāsenā sā satī pamuṭṭhā, tena taṃ tvaṃ na jānāsi na passasi; tamaḥaṃ jānāmi passāmi. Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ? Atha kho ahameva tayā bhīyyo. Atthi kho, brahme, subhakiṇho nāma kāyo, vehapphalo nāma kāyo, abhibhū nāma kāyo, taṃ tvaṃ na jānāsi na passasi; tamaḥaṃ jānāmi passāmi. Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ? Atha kho ahameva tayā bhīyyo. Pathaviṃ kho ahaṃ, brahme, pathavito abhiññāya yāvata pathaviyā pathavattena ananubhūtaṃ tadabhiññāya pathaviṃ nāpahosiṃ, pathaviyā nāpahosiṃ, pathavito nāpahosiṃ, pathaviṃ meti nāpahosiṃ, pathaviṃ nābhivadiṃ. Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ? Atha kho ahameva tayā bhīyyo. Āpaṃ kho ahaṃ, brahme...pe... tejaṃ kho ahaṃ, brahme...pe... vāyaṃ kho ahaṃ, brahme...pe... bhūte kho ahaṃ, brahme...pe... deve kho ahaṃ, brahme...pe... pajāpatiṃ kho ahaṃ, brahme...pe... brahmaṃ kho ahaṃ, brahme...pe... ābhassare kho ahaṃ, brahme...pe... subhakiṇhe kho ahaṃ, brahme...pe... vehapphale kho ahaṃ, brahme...pe... abhibhuṃ kho ahaṃ, brahme...pe... sabbaṃ kho ahaṃ, brahme, sabbato abhiññāya yāvata sabbassa sabbattena ananubhūtaṃ tadabhiññāya sabbaṃ nāpahosiṃ sabbasmiṃ nāpahosiṃ sabbato nāpahosiṃ sabbaṃ meti nāpahosiṃ, sabbaṃ nābhivadiṃ. Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ? Atha kho ahameva tayā bhīyyo’ ti.

“Sace kho, mārisa, sabbassa sabbattena ananubhūtaṃ, tadabhiññāya mā heva te rittakameva ahoṣi, tucchakameva ahoṣi’ ti.

“Viññāṇaṃ anidassanaṃ anantaṃ sabbato pabhaṃ’, taṃ pathaviyā pathavattena ananubhūtaṃ, āpassa āpattena ananubhūtaṃ, tejassa tejattena ananubhūtaṃ, vāyassa vāyattena ananubhūtaṃ, bhūtānaṃ bhūtattena ananubhūtaṃ, devānaṃ devattena ananubhūtaṃ, pajāpatissa pajāpatittena ananubhūtaṃ, brahmānaṃ brahmattena ananubhūtaṃ, ābhassarānaṃ ābhassarattena ananubhūtaṃ, subhakiṇhānaṃ subhakiṇhattena ananubhūtaṃ, vehapphalānaṃ vehapphalatte ananubhūtaṃ, abhibhussa abhibhuttena ananubhūtaṃ, sabbassa sabbattena ananubhūtaṃ’.

“Handa carahi [handā ca hi (sī. pī.)] te, mārisa, passa antaradhāyāmī’ ti. ‘Handa carahi me tvaṃ, brahme, antaradhāyassu, sace visahasī’ ti. Atha kho, bhikkhave, bako brahmā ‘antaradhāyissāmi samaṇassa gotamassa, antaradhāyissāmi samaṇassa gotamassā’ ti nevassu me sakkoti antaradhāyitum.

“Evaṃ vutte, ahaṃ, bhikkhave, bakaṃ brahmānaṃ etadavocaṃ – ‘handā carahi te brahme antaradhāyāmī’ ti. ‘Handa carahi me tvaṃ, mārisa, antaradhāyassu sace visahasī’ ti. Atha kho ahaṃ, bhikkhave, tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsiṃ – ‘ettāvata brahmā ca brahmaparisā ca brahmapārisajjā ca saddaṅca me sossanti [saddameva suyanti (ka.)], na ca maṃ dakkhantī’ ti. Antarahito imaṃ gāthaṃ abhāsiṃ –

“Bhavevāhaṃ bhayaṃ disvā, bhavañca vibhavesinaṃ;

Bhavaṃ nābhivadim kiñci, nandiñca na upādiyi’nti.

“Atha kho, bhikkhave, brahmā ca brahmaparisā ca brahmapārisajjā ca acchariyabbhutatittajātā ahesuṃ – ‘acchariyaṃ vata bho, abbhutaṃ vata bho! Samaṇassa gotamassa mahiddhikatā mahānubhāvātā, na ca vata no ito pubbe diṭṭho vā, suto vā, añño samaṇo vā brāhmaṇo vā evaṃ mahiddhiko evaṃ mahānubhāvo yathāyaṃ samaṇo gotamo sakyaputto sakyakulā pabbajito. Bhavarāmāya vata, bho, pajāya bhavaratāya bhavasammuditāya samūlaṃ bhavaṃ udabbahi’ti.

**505.** “Atha kho, bhikkhave, māro pāpimā aññataraṃ brahmapārisajjaṃ anvāvisitvā maṃ etadavoca – ‘sace kho tvaṃ, mārīsa, evaṃ pajānāsi, sace tvaṃ evaṃ anubuddho, mā sāvake upanesi, mā pabbajite; mā sāvakānaṃ dhammaṃ desesi, mā pabbajitānaṃ; mā sāvakesu gedhimakāsi, mā pabbajitesu. Ahesuṃ kho, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ arahanto sammāsambuddhā paṭijānamānā. Te sāvake upanesuṃ pabbajite, sāvakānaṃ dhammaṃ desesuṃ pabbajitānaṃ, sāvakesu gedhimakāsu pabbajitesu, te sāvake upanetvā pabbajite, sāvakānaṃ dhammaṃ desetvā pabbajitānaṃ, sāvakesu gedhitacittā pabbajitesu, kāyassa bhedaṃ pāṇupacchedā hīne kāye paṭiṭṭhitā. Ahesuṃ ye pana, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ arahanto sammāsambuddhā paṭijānamānā. Te na sāvake upanesuṃ na pabbajite, na sāvakānaṃ dhammaṃ desesuṃ na pabbajitānaṃ, na sāvakesu gedhimakāsu na pabbajitesu, te na sāvake upanetvā na pabbajite, na sāvakānaṃ dhammaṃ desetvā na pabbajitānaṃ, na sāvakesu gedhitacittā na pabbajitesu, kāyassa bhedaṃ pāṇupacchedā paṇīte kāye paṭiṭṭhitā. Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi – iṅha tvaṃ, mārīsa, apposukko diṭṭhadhammasukhavihāramanuyutto viharassu, anakkhātāṃ kusalañhi, mārīsa, mā paraṃ ovadāhi’ti.

“Evaṃ vutte, ahaṃ, bhikkhave, māraṃ pāpimantaṃ etadavocaṃ – ‘jānāmi kho tāhaṃ, pāpima, mā tvaṃ maññittho – na maṃ jānāti’ti. Māro tvamasi, pāpima. Na maṃ tvaṃ, pāpima, hitānukampī evaṃ vadesi; ahitānukampī maṃ tvaṃ, pāpima, evaṃ vadesi. Tuyhañhi, pāpima, evaṃ hoti – ‘yesaṃ samaṇo gotamo dhammaṃ desessati, te me visayaṃ upātivattissanti’ti. Asammāsambuddhāva pana te, pāpima, samānā sammāsambuddhāmhāti paṭijāniṃsu. Ahaṃ kho pana, pāpima, sammāsambuddhova samāno sammāsambuddhomhīti paṭijānāmi. Desentopi hi, pāpima, tathāgato sāvakānaṃ dhammaṃ tādisova adesentopi hi, pāpima, tathāgato sāvakānaṃ dhammaṃ tādisova. Upanentopi hi, pāpima, tathāgato sāvake tādisova, anupanentopi hi, pāpima, tathāgato sāvake tādisova. Taṃ kissa hetu? Tathāgatassa, pāpima, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijārāmarāniyā – te pahīnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatim anuppādadhammā. Seyyathāpi, pāpima, tālo matthakacchinno abhabbo puna virūḥiyā; evameva kho, pāpima, tathāgatassa ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijārāmarāniyā – te pahīnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatim anuppādadhammāti.

“Iti hidaṃ mārassa ca anālananāya brahmuno ca abhinimantanāya, tasmā imassa veyyākaraṇassa brahmanimantanikaṃteva adhivacana’nti.

Brahmanimantanikasuttaṃ niṭṭhitaṃ navamaṃ.

## 10. Māratajjanīyasuttaṃ

**506.** Evaṃ me suttaṃ – ekaṃ samayaṃ āyasmā mahāmoggallāno bhaggesu viharati susumāragire bhesakaḷāvane migadāye. Tena kho pana samayena āyasmā mahāmoggallāno abbhokāse caṅkamati. Tena kho pana samayena māro pāpimā āyasmato mahāmoggallānassa kucchigato hoti koṭṭhamanupaviṭṭho. Atha kho āyasmato mahāmoggallānassa etadahosi – “kiṃ nu kho me kucchi garugaro viya [garu garu viya (sī. pī. tīkāyaṃ pāṭhantaram)]? Māsācittaṃ maññe’nti. Atha kho āyasmā mahāmoggallāno caṅkamā orohitvā vihāraṃ pavisitvā paññatte āsane nisīdi. Nisajja kho āyasmā mahāmoggallāno paccattaṃ yoniso manasākāsi. Addasā kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ kucchigataṃ koṭṭhamanupaviṭṭhaṃ. Disvāna māraṃ pāpimantaṃ etadavoca – “nikkhama,



pāpima; nikkhama, pāpima! Mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ. Mā te ahosi dīgharattaṃ ahitāya dukkhāyā’ ti. Atha kho mārasa pāpimato etadahosi – ‘‘ajānameva kho maṃ ayaṃ samaṇo apassaṃ evamāha – ‘nikkhama, pāpima; nikkhama, pāpima! Mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ. Mā te ahosi dīgharattaṃ ahitāya dukkhāyā’ ti. Yopissa so sathā sopi maṃ neva khippaṃ jāneyya, kuto pana [kuto ca pana (syā.)] maṃ ayaṃ sāvako jānissatī’’ ti? Atha kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ etadavoca – ‘‘evampi kho tāhaṃ, pāpima, jānāmi, mā tvaṃ maññittho – ‘na maṃ jānātī’ ti. Māro tvamasi, pāpima; tuyhañhi, pāpima, evaṃ hoti – ‘ajānameva kho maṃ ayaṃ samaṇo apassaṃ evamāha – nikkhama, pāpima; nikkhama, pāpima! Mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ. Mā te ahosi dīgharattaṃ ahitāya dukkhāyā’ ti. Yopissa so sathā sopi maṃ neva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatī’’ ti?

Atha kho mārasa pāpimato etadahosi – ‘‘jāname kho maṃ ayaṃ samaṇo passaṃ evamāha – ‘nikkhama, pāpima; nikkhama, pāpima! Mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ. Mā te ahosi dīgharattaṃ ahitāya dukkhāyā’ ti. Atha kho māro pāpimā āyasmato mahāmoggallānassa mukhato uggantvā paccaggaḷe aṭṭhāsi.

**507.** Addasā kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ paccaggaḷe ṭhitaṃ; disvāna māraṃ pāpimantaṃ etadavoca – ‘etthāpi kho tāhaṃ, pāpima, passaṃ; mā tvaṃ maññittho ‘‘na maṃ passatī’’ ti. Eso tvaṃ, pāpima, paccaggaḷe ṭhito. Bhūtapubbāhaṃ, pāpima, dūsī nāma māro ahoṣiṃ, tassa me kālī nāma bhaginī. Tassā tvaṃ putto. So me tvaṃ bhāgineyyo ahosi. Tena kho pana, pāpima, samayena kakusandho bhagavā arahamaṃ sammāsambuddho loka uppanno hoti. Kakusandhassa kho pana, pāpima, bhagavato arahato sammāsambuddhassa vidhurasañjīvaṃ nāma sāvakayugaṃ ahosi aggaṃ bhaddayugaṃ. Yāvataṃ kho pana, pāpima, kakusandhassa bhagavato arahato sammāsambuddhassa sāvaka. Tesu na ca koci āyasmataṃ vidhurena samasamo hoti yadidaṃ dhammadesanāya. Iminā kho evaṃ [etaṃ (sī. syā. pī.)], pāpima, pariyāyena āyasmato vidhurena vidhuroteva [vidhurena vidhuro vidhuroteva (sī. syā. kaṃ. pī.)] samañña udapādi.

‘‘Āyasmā pana, pāpima, sañjīvo araññagatopi rukkhamūlagatopi suññāgaragatopi appakasireneva saññāvedayitanirodhaṃ samāpajjati. Bhūtapubbaṃ, pāpima, āyasmā sañjīvo aññatarasmim rukkhamūle saññāvedayitanirodhaṃ samāpanno nisinno hoti. Addasaṃsu kho, pāpima, gopālakā pasupālakā kassakā pathāvino āyasmantaṃ sañjīvaṃ aññatarasmim rukkhamūle saññāvedayitanirodhaṃ samāpannaṃ nisinnaṃ; disvāna tesamaṃ etadahosi – ‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Ayaṃ samaṇo nisinnakova kālaṅkato! Handa naṃ dahamā’ ti. Atha kho te, pāpima, gopālakā pasupālakā kassakā pathāvino tiṇaṅca kaṭṭhaṅca gomayaṅca saṃkaḍḍhitvā āyasmato sañjīvassa kāye upacinitvā aggaṃ datvā pakkamimsu. Atha kho, pāpima, āyasmā sañjīvo tassā rattiyā accayena tāya samāpattiyā vuṭṭhahitvā cīvarāni papphoṭetvā pubbaṇhasamayamaṃ nivāsetvā pattacīvaramādāya gāmaṃ piṇḍāya pāvīsi. Addasaṃsu kho te, pāpima, gopālakā pasupālakā kassakā pathāvino āyasmantaṃ sañjīvaṃ piṇḍāya carantaṃ; disvāna nesaṃ etadahosi – ‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Ayaṃ samaṇo nisinnakova kālaṅkato, svāyamaṃ paṭisañjīvito’ ti. Iminā kho evaṃ, pāpima, pariyāyena āyasmato sañjīvassa sañjīvoteva [sañjīvo sañjīvotveva (sī. syā. kaṃ. pī.)] samañña udapādi.

**508.** ‘‘Atha kho, pāpima, dūsissa mārasa etadahosi – ‘imesamaṃ kho ahaṃ bhikkhūnaṃ sīlavantaṃ kalyāṇadhammaṃ neva jānāmi āgatiṃ vā gatiṃ vā. Yaṃnūnāhaṃ brāhmaṇagahapatike anvāvisēyamaṃ – etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha. Appeva nāma tumhehi akkosiyamānānaṃ paribhāsīyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāra’ nti. Atha kho te, pāpima, dūsī māro brāhmaṇagahapatike anvāvisi – ‘etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha. Appeva nāma tumhehi akkosiyamānānaṃ paribhāsīyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāra’ nti.

“Atha kho te, pāpima, brāhmaṇagahapatikā anvāvisiṭṭhā dūsinā mārena bhikkhū sīlavante kalyāṇadhamme akkosanti paribhāsanti rosentī vihesenti – ‘ime pana muṇḍakā samaṇakā ibbhā kiṇhā [kaṇhā (syā. kaṃ. ka.)] bandhupādāpaccā ‘jhāyinosmā jhāyinosmā’ ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathāpi nāma ulūko rukkhāsākhāyaṃ mūsikaṃ maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati; evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā ‘jhāyinosmā jhāyinosmā’ ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathāpi nāma kotthu nadīṭire macche maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati; evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā ‘jhāyinosmā jhāyinosmā’ ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathāpi nāma biḷāro sandhisamalasaṅkaṭṭire mūsikaṃ maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati; evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā ‘jhāyinosmā jhāyinosmā’ ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathāpi nāma gadrabho vahacchinno sandhisamalasaṅkaṭṭire jhāyati pajjhāyati nijjhāyati apajjhāyati, evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā ‘jhāyinosmā jhāyinosmā’ ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti’ ti.

“Ye kho pana, pāpima, tena samayena manussā kālaṅkaronti yebhuyyena kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

**509.** “Atha kho, pāpima, kakusandho bhagavā arahamṃ sammāsambuddho bhikkhū āmantesi – ‘anvāviṭṭhā kho, bhikkhave, brāhmaṇagahapatikā dūsinā mārena – etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha, appeva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittaṃ aññathattaṃ, yathā taṃ dūsi māro labhetha otāra’nti. Etha, tumhe, bhikkhave, mettāsahagatena cetasā ekaṃ disaṃ pharivā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharatha. Karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā...pe... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharathā’ ti.

“Atha kho te, pāpima, bhikkhū kakusandhena bhagavatā arahatā sammāsambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araññagatāpi rukkhāmūlagatāpi suññāgāragatāpi mettāsahagatena cetasā ekaṃ disaṃ pharivā vihariṃsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihariṃsu. Karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā...pe... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā vihariṃsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihariṃsu.

**510.** “Atha kho, pāpima, dūssissa mārasa etadahosi – ‘evampi kho ahaṃ karonto imesaṃ bhikkhūnaṃ sīlavantaṃ kalyāṇadhammānaṃ neva jānāmi āgatiṃ vā gatiṃ vā, yaṃnūnāhaṃ brāhmaṇagahapatike anvāvisēyyaṃ – etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṃ karotha mānetha pūjetha, appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjiyamānānaṃ siyā cittaṃ aññathattaṃ, yathā taṃ dūsi māro labhetha otāra’nti. Atha kho te, pāpima, dūsi māro brāhmaṇagahapatike anvāvisi – ‘etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṃ karotha mānetha pūjetha, appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjiyamānānaṃ siyā cittaṃ aññathattaṃ, yathā taṃ dūsi māro labhetha otāra’nti. Atha kho te, pāpima, brāhmaṇagahapatikā anvāviṭṭhā dūsinā mārena bhikkhū sīlavante kalyāṇadhamme sakkaronti garuṃ karonti mānenti pūjenti.

“Ye kho pana, pāpima, tena samayena manussā kālañkaronti yebhuyyena kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggāṃ lokāṃ upapajjanti.

**511.** “Atha kho, pāpima, kakuśandho bhagavā arahāṃ sammāsambuddho bhikkhū āmantesi – ‘anvāviṭṭhā kho, bhikkhave, brāhmaṇagahapatikā dūsinā mārena – etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṃ karotha mānetha pūjetha, appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjijyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāranti. Etha, tumhe, bhikkhave, asubhānupassino kāye viharatha, āhāre paṭikūlasaññino, sabbaloke anabhiratasaññino [[anabhiratasaññino \(sī. syā. kaṃ. pī.\)](#)], sabbasañkhāresu aniccānupassino’ti.

“Atha kho te, pāpima, bhikkhū kakuśandhena bhagavatā arahatā sammāsambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araññagatāpi rukkhamaulagatāpi suññāgaragatāpi asubhānupassino kāye vihariṃsu, āhāre paṭikūlasaññino, sabbaloke anabhiratasaññino, sabbasañkhāresu aniccānupassino.

**512.** “Atha kho, pāpima, kakuśandho bhagavā arahāṃ sammāsambuddho pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya āyasmatā vidhurena pacchāsamaṇena gāmaṃ piṇḍāya pāvisi. Atha kho, pāpima, dūsī māro aññataraṃ kumāraṃ [[kumāraṃ \(sī. pī.\)](#)] anvāvisitvā sakkharaṃ gahetvā āyasmato vidhurassa sīse pahāramadāsi; sīsaṃ vobhindi [[sīsaṃ te bhindissāmīti \(ka.\)](#)]. Atha kho, pāpima, āyasmā vidhuro bhinnena sīsenā lohitena gaḷantena kakuśandhamyeva bhagavantāṃ arahantaṃ sammāsambuddhaṃ piṭṭhito piṭṭhito anubandhi. Atha kho, pāpima, kakuśandho bhagavā arahāṃ sammāsambuddho nāgāpalokitaṃ apalokesi – ‘na vāyaṃ dūsī māro mattamaññāsī’ti. Sahāpalokanāya ca pana, pāpima, dūsī māro tamhā ca ṭhānā cavi mahānirayaṇca upapajji.

“Tassa kho pana, pāpima, mahānirayassa tayo nāmadheyyā honti – chaphassāyataniko itipi, sañkusamāhato itipi, paccattavedaniyo itipi. Atha kho maṃ, pāpima, nirayapālā upasañkamitvā etadavocaṃ – yadā kho te [[yato te \(ka.\)](#)], mārisa, sañkunā sañku hadaye samāgaccheyya. Atha naṃ tvāṃ jāneyyāsi – ‘vassasahassaṃ me niraye paccamānassā’ti. So kho ahaṃ, pāpima, bahūni vassāni bahūni vassatāni bahūni vassasahassāni tasmīṃ mahāniraye apacciṃ. Dasavassasahassāni tasseva mahānirayassa ussade apacciṃ vuṭṭhānimaṃ nāma vedanaṃ vediyamāno. Tassa mayhaṃ, pāpima, evarūpo kāyo hoti, seyyathāpi manussassa. Evarūpaṃ sīsaṃ hoti, seyyathāpi macchassa.

**513.** “Kīdiso nirayo āsi, yattha dūsī apaccatha;  
Vidhuraṃ sāvakaṃsajja, kakuśandhaṇca brāhmaṇaṃ.

“Sataṃ āsi ayosañkū, sabbe paccattavedanā;  
Īdiso nirayo āsi, yattha dūsī apaccatha;  
Vidhuraṃ sāvakaṃsajja, kakuśandhaṇca brāhmaṇaṃ.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;  
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

“Majjhe sarassa tiṭṭhanti, vimānā kappatṭhāyino;  
Veḷuriyavaṇṇā rucirā, accimanto pabhassarā;  
Accharā tattha naccanti, puthu nānattavaṇṇiyo.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;  
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

“Yo ve buddhena codito, bhikkhu saṅghassa pekkhato;  
Migāramātupāsādaṃ, pādaṅguṭṭhena kampayī.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;  
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

“Yo vejayantaṃ pāsādaṃ, pādaṅguṭṭhena kampayi;  
Iddhibalenupatthaddho, saṃvejesi ca devatā.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;  
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

“Yo vejayantapāsāde, sakkhaṃ so paripucchati;  
Api vāsava jānāsi, taṇhākkhayavimuttiyo;  
Tassa sakko viyākāsi, pañhaṃ puṭṭho yathātathaṃ.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;  
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

“Yo brahmaṃ paripucchati, sudhammāyābhito sabhaṃ;  
Ajjāpi tyāvuso diṭṭhi, yā te diṭṭhi pure ahu;  
Passasi vītivattantaṃ, brahmaloke pabhassaraṃ.

“Tassa brahmā viyākāsi, anupubbaṃ yathātathaṃ;  
Na me mārīsa sā diṭṭhi, yā me diṭṭhi pure ahu.

“Passāmi vītivattantaṃ, brahmaloke pabhassaraṃ;  
Sohaṃ ajja kathaṃ vajjaṃ, ahaṃ niccomhi sassato.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;  
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

“Yo mahāmeruno kūṭaṃ, vimokkhena aphassayi;  
Vanaṃ pubbavidehānaṃ, ye ca bhūmisayā narā.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;  
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

“Na ve aggi cetayati [[veṭṭhayati \(sī.\)](#)], ‘ahaṃ bālaṃ ḍahāmī’ ti;  
Bālo ca jalitaṃ aggim, āsajja naṃ sa ḍayhati.

“Evameva tuvaṃ māra, āsajja naṃ tathāgataṃ;  
Sayāṃ ḍahissasi attānaṃ, bālo aggimva saṃphusaṃ.

“Apuññaṃ pasavī māro, āsajja naṃ tathāgataṃ;  
Kinnu maññasi pāpima, na me pāpaṃ vipaccati.

“Karoto cīyati pāpaṃ, cirarattāya antaka;  
Māra nibbinda buddhamhā, āsaṃ mākāsi bhikkhusu.

“Iti māraṃ atajjesi, bhikkhu bhesakaḷāvane;  
Tato so dummano yakkho, natatthevantaradhāyathā’ ti.

Māratajjanīyasuttaṃ niṭṭhitam dasamaṃ.

Cūḷayamakavaggo niṭṭhito pañcamaṃ.

Tassuddānaṃ –

Sāleyya verañjaduve ca tuṭṭhi, cūḷamahādhammasamādānañca;  
Vīmaṃsakā kosambi ca brāhmaṇo, dūsī ca māro dasamo ca vaggo.

Sāleyyavaggo niṭṭhito pañcamaṃ.

Idaṃ vaggānamuddānaṃ –

Mūlapariyāyo ceva, sīhanādo ca uttamo;  
Kakaco ceva gosīngo, sāleyyo ca ime pañca.

Mūlapaṇṇāsakaṃ samattaṃ.